
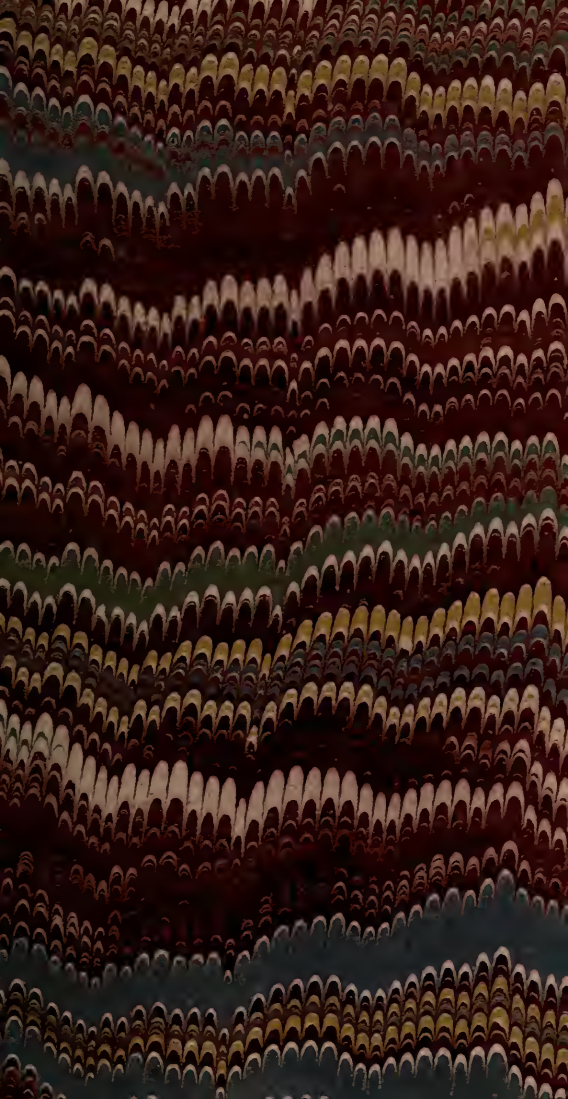


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Fred^d. W. Westley





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PRECIOUS STONES.

ALL endeavours aspire to eminency: all eminencies do beget an admiration. And this makes me believe that contemplative admiration is a large part of the worship of the Deity. Nothing can carry us so near to God and heaven as this. The mind can walk beyond the sight of the eye; and (though in a cloud) can lift us into heaven while we live. Meditation is the soul's perspective glass: whereby, in her long remove, she discerneth God, as if He were nearer hand. I persuade no man to make it his whole life's business. We have bodies, as well as souls. And even this world, while we are in it, ought somewhat to be cared for: contemplation generates: action propogates. St. Bernard compares contemplation to Rachael, which was the more fair; but action to Leah, which was the more fruitful. I will neither always be busy and doing, nor ever shut up in nothing but thoughts. Yet, that which some would call idleness, I will call the sweetest part of my life: and that is—my thinking.—(*Owen Feltham's Resolves*, p. 32.)

PRECIOUS STONES :

Aids to Reflection,

FROM

PROSE WRITERS OF THE SIXTEENTH, SEVENTEENTH,
AND EIGHTEENTH CENTURIES.

COLLECTED BY THE

REV. ROBERT ARIS WILLMOTT,

INCUMBENT OF BEARWOOD, BERKS ;

AUTHOR OF "JEREMY TAYLOR, A BIOGRAPHY."

LONDON :

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TO

The Rev. Samuel Barnard Taylor, M.A.,

CURATE OF CHERTSEY,

THESE PRECIOUS STONES

ARE INSCRIBED BY HIS FRIEND,

R. A. WILLMOTT.



INTRODUCTION.

It is believed that the following pages contain some of the costliest thoughts in our English Prose. They are the fruit of independent reading, and the Collector has generally added distinct and minute references ; but in a few places they have been accidentally left imperfect. He would gladly have gathered larger clusters from the abundant orchards of the seventeenth century : the flavour of these may turn eyes to the tree. Several of the writers are not commonly known, or read, as Henry Smith, Archbishop Williams, Digges,

Farindon, Swinnocke, C. Ellis, Bishop Reynolds, Sibbes, Henry More, and others. The essays of Jeremy Collier are recommended with particular emphasis. He was the antagonist, and in his masculine eloquence may claim the glory of being the rival, of Dryden. The short specimens in this volume will serve to show the resemblance in vigour of thought, dignity of utterance, and music of composition. We find Johnson, in 1778, contrasting the smooth elegance of Jortin, Sherlock, Smalridge, and Ogden, with the inharmonious periods of "a hundred years ago." But this was a fallacy, like Waller's tuning of our language, after Spenser. The writers of the seventeenth century are almost constantly melodious in the construction of sentences. They give the various swell of the organ, instead of the

sweet but ever-recurring monotones of the flute. Davenant's preface to Gondibert flows in the majesty of rhythm.

The most hasty observation discovers two distinctive features in the prose style of the seventeenth century. (1.) It is exceedingly rich, and ornamented with every hue of image, and turn of expression ; but the glancing lights of imagination shoot out of the subject and form a part of it. They are shadows arising from the dye of the garment ; not patches of embroidery sewed upon the stuff. (2.) Its gorgeousness is very seldom effeminate. The greatest preachers and authors of the period between Elizabeth and the second Charles, like their Master of Antioch, wore purple over armour. The controversial sword cut through the folds of a decorated and learned fancy, only

to be blunted on the impenetrable argument beneath it.

No classification of subjects has been attempted, or desired. A warning, or a consolation; is most effective when it steals upon us by surprise. A man, who is disposed to be angry, does not look out for admonitions under the head of good temper ; but the sudden confronting of such a suggestion as Shenstone's (p. 251), may startle him into reflection. The absence of regular arrangement is, therefore, intentional. Few themes, however, of religious, or moral interest, are left without illustration. The design of the book is suggestive—to lead to meditation, and to furnish food for it. Each passage is a text for the reader to enlarge and apply. He is to be his own preacher, and speak homilies

to his conscience. Our elder theological literature is happily adapted for this self-improvement. The seminal principle of reproduction is active in most contributions of that epoch. In the words of Lord Bacon,* "They generate still, and cast their seeds in the minds of others, provoking and causing infinite actions and opinions in succeeding ages."

These "Precious Stones" will not altogether disappoint the Collector, if by their shining they happen to guide enquiring spirits, and especially the young, into those fields where pearls of great price may be sought after and found. Mr. Coleridge said that a clergyman, in full Orders, who had not read the works of Bull and Waterland, has a duty yet to perform.

* "Advancement of Learning," b. i.

It is not to be supposed that every writer in these pages is recommended to study and admiration. In certain tracts of country, unhealthiness of atmosphere warns the visitor against searching for jewels or gold. A remark of the Bishop of Oxford * affords a necessary caution. These aids to reflection "are not intended to direct the reader to the other writings of all the authors, but to be complete in themselves—to serve as key-notes for thought and meditation." Perhaps the book offers something of interest even to erudite explorers. The scholar may meet with a wise definition, a sublime metaphor, or a touching appeal, which had escaped his notice in the old folio. Nor will familiar passages be without a charm. They resemble leaves of flowers

* Biographical Sketch prefixed to "Comfort for the Afflicted," p. 6.

preserved in an herbarium. Each separated thought recalls the intellectual garden from which it was gathered ; and enables the student to bring before that “inward eye, which makes the bliss of solitude,” the whole landscape of illuminated learning and wisdom, as it lay spreading abroad its unbroken beauty and colours, to the Divine, or the Moralist, in the solemn stillness and rapture of composition ;—just as one leaf of a flower, though dry and faded, often causes to reappear the sunny border in which it grew, and all the little affecting circumstances connected with its culture, and with the friends who loved it, and are with us no longer.

St. Catherine's, Jan. 31, 1850.

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PRECIOUS STONES.

BISHOP LATIMER.

Religious Houses.—[LATIMER, born 1470, died 1555.]—It is a common speech among the people, and much used, that they say all religious houses are pulled down; which is a very peevish saying, and not true, for they are not pulled down. That man and that woman that live together godly and quietly, doing the works of their vocation and fear God, hear His word and keep it: that same is a religious house—that is the house that pleaseth God. For religion, pure religion, I say, standeth not in wearing of a monk's cowl, but in righteousness, justice, and well-doings; and, as St. James saith, in visiting the widows that lack their husbands—orphans that lack their parents—to help them when

they be poor—to speak for them when they be oppressed;—herein standeth true religion.—(*Sermons*, p. 152 ; 1584.)

ARCHBISHOP CRANMER.

Transubstantiation Rejected.—[CRANMER, born 1489, died 1555.]—Was there ever any man so destitute of reason but that he understandeth this, that when bread is called bread, it is called by the proper name, as it is in deed; and when bread is called the body of Christ, it taketh the name of a thing which is not in deed, but is so called by a figurative speech. And “calling,” say you, in the words of Christ, signifieth “making,” which, if it signified when bread is called bread, then were calling of bread a making of bread: and thus is answered your demand, why this word “call” in the one signifieth the truth, and in the other not, because that the one is a plain speech, and the other a figurative. For else, by your reasoning out of reason, when the cup which Christ used in His last supper

was called a cup, and when it was called Christ's blood, all was one calling, and was of like truth without figure ; so that the cup was Christ's blood in deed. And, likewise, when the stone that flowed out water was called a stone, and when it was called Christ ; and the ark, also, when it was called the ark, and when it was called God : all these must be one speech and of like truth, if it be true which you here say. But as the ark was an ark, the stone a stone, and bread very bread, and the cup a cup, plainly, without figurative speech ; so, when they be called God, Christ, the body and blood of Christ, this cannot be a like calling, but must needs be understood by a figurative speech. For as Christ, in the Scripture, is called a lamb for His innocency and meekness, a lion for His might and power, a door and way whereby we enter into His Father's house, wheat and corn for the property of dying before they rise up and bring increase ; so is He called bread, and bread is called His body, and wine His blood, for the property of feeding and nourishing ; so that these, and all like speeches, whereas

one substance is called by the name of another substance diverse and distinct in nature, must needs be understood figuratively by some similitude or property of one substance unto another, and can in nowise be understood properly and plainly without a figure. And, therefore, when Christ is called the Son of God, or bread is called bread, it is a most plain and proper speech; but when Christ is called bread, or bread is called Christ, these can in nowise be formal and proper speeches, the substances and natures of them being so diverse, but must needs have an understanding in figure, signification, or similitude (as the very nature of all sacraments require), as all the old writers so plainly teach.—(*Answer to Gardyner: Works of Cranmer by Jenkins*, iii. 285.)

BISHOP HOOPER.

The Authority of the Scriptures and the Church.—[HOOPER, born 1495, died 1555.]—I had rather follow the shadow of Christ than the body of all the general councils and doc-

tors since the death of Christ. Unto the rules and canons of the Scripture must man trust and reform his errors thereby, or else he shall not reform himself, but rather deform his conscience. The Church of the Romans, Corinthians, and others—the seven Churches that John writeth of in the Apocalypse—were in all things reformed unto the rule and form prescribed by the everlasting God. The images of these Churches I always print in my mind.—(*The Office and Character of Christ.*)

ARCHBISHOP SANDYS.

Unwritten Tradition not to be followed.—[SANDYS, born 1519, died 1588.]—If God have committed His laws, moral, civil, ceremonial, evangelical, and historical also, unto writing, there should we seek for the statutes of the Almighty; but in His written word the ancients of the house of God knew no fountain of His truth but this: they never enquired what had been whispered in men's ears: that which they

believed and taught, they read it out of *The Book*. In the history of Joshua it is recorded how he did assemble the tribes, elders, heads, judges, and officers of Israel together, shewing them what God had spoken unto them by Moses, but uttering unto them no speech which was not written. Josias, with all the men of Judah, and all the inhabitants of Jerusalem, the priests, prophets, and all the people small and great, made a covenant before the Lord, to keep His commandments, and His testimonies, and His statutes, with all their heart and with all their soul. But what statutes? What testimonies? “The words of the covenant written in this book.” Christ speaketh many things, His apostles many things, concerning the doctrine of the prophets: but no one point of doctrine which is not found in their books and writings. The prophet Isaiah crieth, “To the law and to the testimony.” Consider the practice of Jesus Christ: His proofs are—“It is written.” His demands are—“How dost thou read?” His apologies are—“Search the Scriptures, they bear me record.” His apostles tread in the same path:

they go not the breadth of an hair, not a whit, from that which is written.—(*Tracts of the Anglican Fathers.* T. 11. p. 291.)

THOMAS BECON.

The Power of the Keys.—[BECON, died 1570, Chaplain to Cranmer.]—This preaching of remitting or retaining sins are the keys of the kingdom of Heaven, which Christ promised His apostles before His death, as we may see in St. Matthew; and after His resurrection performed His promise, as we read in the Gospel of St. John; and by a metaphor, Christ called the preaching of His word a key; for, as a key hath two properties, one to shut, another to open, so hath the word of God. It openeth to the faithful the treasure of the gifts of God—grace, mercy, favour, remission of sins, quietness of conscience, and everlasting life; but to the unfaithful it shutteth all its treasures, and suffereth them to receive none of them all, so long as they persist and remain in their incredulity and unfaithfulness. These

keys are given to so many as, being truly called unto the office of ministration, preach the word of God. They loosen, that is to say, they preach to the faithful remission of sins by Christ; they also bind, that is, they declare to the unfaithful damnation.—(*The Castle of Comfort.*)

BISHOP JEWELL.

Reformation not Destruction.—[JEWELL, born 1522, died 1571.]—In religion no part is to be called “little.” A hair is but little, yet it hath a shadow. I speak not this, because I think nothing at all may be left to any special purpose; for even in Jericho, where was made a general destruction, God Himself commanded that all silver and gold, and vessels of brass and iron, should be saved, and not saved only, but be brought into the Lord’s treasury. Howbeit, the things that may be reserved must not be dust, or chaff, or hay, or stubble; but gold and silver, and iron and brass—I mean they may not be

things meet to furnish and maintain superstition, but such things as be strong, and may serve either directly to serve God, or else for comeliness and good order. Such things may be reserved, notwithstanding they come out of the spoil of Jericho.—(*Sermons : Joshua vi.*)

Christian Fervour in the Cause of God.—The true and godly zeal proceedeth not from hypocrisy or intention, but is led and trained by understanding, and is molten into the heart, and the vehemency and heat of it no man knoweth but he that feeleth it. It taketh away the use of reason: it eateth and devour-eth up the heart—even as the thing that is eaten is turned into the substance of him that eateth it; and as iron, while it is burning hot, is turned into the nature of the fire, so great and so just is the grief that they which have this zeal conceive when they see God's house spoiled, or His holy name dishonoured.—(*Psalms lxi. 9.*)

The Agency of Man in Propagating the Gospel.—I speak not against all civil and

honest lawful policy ; for I know it is the gift of God, without the which no common State nor the Church can be maintained. But this seemeth to have been the meaning of the old fathers—that in the building of God's Church the preaching of God's word must go before, to quiet men's consciences ; and wisdom and policy, like handmaids, must follow after. For this honour and prerogative God claimeth only to Himself that His Church must be built upon the foundation of the apostles and prophets. Thus Christ, at the beginning, gathered His Church, not by laws of men, but against all law and policy, by the preaching of His word. God might have instructed Cornelius by the angel that appeared to him, as it appeareth in the Acts of the Apostles ; but He would not so, but sent Peter to him, that he might be instructed by the mouth of a preacher. He might have taught Paul, after He had stricken him down from his horse, when He appeared to him and said, " I am Jesus, whom thou persecuted ;" but He would not so, but rather left him to be taught by Ananias. And, as it appeareth in the

Acts of the Apostles, at the preaching of Peter, three thousand people were converted and won in one day, that it might appear by what tools, and with what workmen, God would have His harvest set forward.—(*Sermon : Matthew ix. 37, 38.*)

BISHOP BILSON.

The Obedience of Christ.—[BILSON, born 1536, died 1616.]—By Christ's obedience, I do not mean the holiness of His life or performance of the law, but the obedience of the person unto death, even the death of the cross, which was voluntarily offered by Him, not necessarily imposed on Him, above and besides the law, and no way required in the law ; for it could be no duty to God or man, but only mercy and pity towards us, that caused the Son of God to take our mortal and weak flesh unto Him, and therein and thereby to pay the ransom of our sins, and to purchase eternal life for us. He must be a Saviour—no debtor ; a Redeemer—no prisoner ; Lord of all—even He humbled Him-

self to be the servant of all. His divine glory, power, and majesty, make His sufferings to be of infinite force and value. And from His dignity and unity of person, which is the main pillar of our redemption, if we cast our eyes on any other cause, or devise any new help to strengthen the merits of Christ, we dishonour and disable His divinity, as if the Son of God were not a full and sufficient price to ransom the bodies and souls of all mankind. On this foundation do the Scriptures build the whole frame of man's redemption. "God purchased His Church (saith Paul) with His own blood." (Acts xx.): *God*, noting the dignity; *His own*, the unity of His person; and both imparting a price far worthier than the thing purchased.—(*Works*, 1599.)

HENRY SMITH.

The Sinner's Destiny.—[SMITH, born —, died 1600.]—When Iniquity hath played her part, Vengeance leaps upon the stage; the comedy is short, but the tragedy is long. The

black guard shall attend upon you ; you shall eat at the table of sorrow, and the crown of death shall be upon your heads, many glistering faces looking upon you.—(*The Trumpet of the Soul sounding to Judgment.*)

Hypocrisy.—When God seeth a hypocrite, he will pull his vizard from his face, as Adam was stripped of his fig leaves, and show the anatomy of his heart, as though his life were written on his forehead.—(*Ibid.*)

The Christian's Service.—Every thought, and word, and deed, of a faithful man is a step towards heaven; in every place he meeteth Christ—everything puts him in mind of God ; he seeks Him to find Him, and when he hath found Him he seeks Him still ; he is not satisfied, because at every touch there comes some virtue from Him. Jacob served seven years for Rachel, and after them he served seven more, and yet he was content to serve six more ; and when he had served so many years, *they seemed unto him as nothing, because he loved her.* He which served so

long for Rachel served all his life for heaven; and if he had lived till this day, he would have served God, and thought it nothing, because he loved Him.—(*Jacob's Ladder.*)

The Certainty of Future Punishment.—Methinks that every one should have a feeling of sin : though this day be like yesterday, and to-morrow like to-day, yet one day will come for all, and then wo, wo, wo, and nothing but darkness ; and though God came not to Adam until the evening yet He came ; although the fire came not upon Sodom until evening yet it came ; and so comes the Judge. Though He be not yet come—though He hath leaden feet—He hath iron hands ; the arrow slayeth and is not yet fallen—so is His wrath.—(*Four Sermons*, p. 129 ; 1674.)

Religious Knowledge.—The star, when it came to Christ, stood still, and went no farther ; so, when we come to the knowledge of Christ, we should stand still and go no farther ; for Paul was content to know nothing but Christ crucified.—(*A Looking-glass for Christians.*)

The Ruin of a Soul forsaken by God.—The soul of man is called the *temple of the Holy Ghost*. As God pulled down His temple when it became a *den of thieves*, so He forsaketh the temple of the soul, and taketh His grace from her (as from a divorced spouse) when she lusteth after other loves. With any talent He giveth this charge—*Use and increase it until I come* ; being left, at last He cometh to see what we have done. The seed was sown—this year the Lord calls for fruit, but none will come ; the next year, and the next after, but none comes ; at last the curse goeth forth—*Never fruit grow upon thee more*. Then as the fig-tree began to wither, so his gifts begin to fade, as if a worm were still gnawing at them ; his knowledge loseth his relish, like the Jews' manna ; his judgment rusts like a sword which is not used ; his zeal trembleth as though it were in a palsy ; his faith withereth as though it were blasted ; and the image of death is upon all his religion. After this he thinketh, like Sampson, to pray as he did, and speak as he did, and hath no power ; but wondereth, like Zedekiah, how

the Spirit is gone from him. Now, when the good Spirit is gone, then cometh the spirit of blindness, and the spirit of terror, and the spirit of fear, and all to seduce the spirit of man. After this, by little and little, first he falls into error—then he comes into heresy—at last he plungeth into despair; after this, if he enquire, God will not suffer him to learn: if he read, God will not suffer him to understand: if he hear, God will not suffer him to remember: if he pray, God seemeth unto him, like Baal, who could not hear; at last he beholdeth his wretchedness, as Adam looked upon his nakedness, and mourneth for his gifts, as Rachel wept for her children, *because they were not.*—(*The Heavenly Thrift.*)

Two Consciences.—Be not deceived, for sin doth not end as it begins; when the terrors of Judas come upon the soul the tongue cannot hide his sins, for despair and horror will not be smothered; but he which hath Saul's spirit haunting him will rage as Saul did. There is a warning conscience, and a gnawing conscience. The warning conscience

cometh before sin; the gnawing conscience cometh after sin. The warning conscience is often lulled asleep; but the gnawing conscience waketh her again. If there be any hell in this world, they which feel the worm of conscience gnaw upon their hearts may truly say that they have felt the torments of hell. Who can express that man's horror but himself? Nay, what horrors are there which he cannot express himself? Sorrows are met in his soul at a feast; and fear, thought, and anguish divide his soul between them: all the the furies of hell leap upon his heart like a stage. Thought calleth to Fear; Fear whistleth to Horror; Horror beckoneth to Despair, and saith, Come and help me to torment this sinner. One saith that she cometh from this sin, and another saith that she cometh from that sin—so he goes through a thousand deaths and cannot die. Irons are laid upon his body like a prisoner—all his lights are put out at once.—(*The Betraying of Christ.*)

EDMUND SPENSER.

Legislation to be adapted to National Character.—[SPENSER, born 1553, died 1598.]—Laws ought to be fashioned unto the manners and conditions of the people to whom they are meant, and not to be imposed upon them according to the simple rule of right; for then instead of good they may work ill, and pervert justice to extreme injustice. For he that transfers the laws of the Lacedemonians to the people of Athens, should find a great absurdity and inconvenience. For those laws of Lacedemon were devised by Lycurgus, as most proper and best agreeing with that people whom he knew to be inclined altogether to wars; and, therefore, wholly trained them up even from their cradles in arms and military exercises, clean contrary to the institution of Solon; who, in his laws to the Athenians, laboured by all means to temper their warlike courages with sweet delights of learning and sciences: so that, as much as the one excelled in arms, the other exceeded in knowledge.—(*View of the State of Ireland.* p. 8; 1633.)

RICHARD HOOKER.

Faith in Christ an Incentive to Self-exertion
—[HOOKER, born 1553, died 1600.]—It was not the meaning of our Lord and Saviour, in saying “Father keep them in thy name,” that we should be careless to keep ourselves. To our own safety, our own sedulity is required; and then blessed for ever be that mother’s child whose faith hath made him the child of God. The earth may shake, the pillars of the world may tremble under us, the countenance of the heavens may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but, concerning the man that trusteth in God, if the fire once proclaimed itself unable to singe a hair of his head—if lions, beasts ravenous by nature, and keen with hunger, being set to devour, have, as it were, religiously adored the flesh of the faithful man—what is there in the world which shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? “Shall tribulation, or anguish, or persecution,

or famine, or nakedness, or peril, or sword?" No. "I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," shall ever prevail so far over me. I know in whom I have believed—I am not ignorant whose precious blood hath been shed for me: I have a Shepherd, full of kindness, full of care, and full of power: unto Him I commit myself: His own finger hath engraven this sentence on the tables of my heart:—"Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not;" therefore the assurance of my hope I will labour to keep as a jewel unto the end; and by labour, through the gracious mediation of His prayer, I shall keep it.—(*Sermon on the Certainty and Perpetuity of Faith in the Elect.*)

Against Sudden Death. — Quick riddance out of life is often both requested and bestowed as a benefit. Commonly, therefore, it is for

virtuous considerations that wisdom so far prevaileth with men, as to make them desirous of slow and deliberate death against the stream of their sensual inclination ; content to endure the longer grief and bodily pain, that the soul may have time to call itself to a just account of all things past, by means whereof repentance is perfected ; there is wherein to exercise patience—the joys of the kingdom of heaven have leisure to present themselves—the pleasures of sin and this world's vanities are censured with uncorrupt judgment—charity is free to make advised choice of the soil wherein her last seed may most fruitfully be bestowed—the mind is at liberty to have due regard of that disposition of worldly things which it can never afterwards alter ; and, because the nearer we draw unto God, the more we are oftentimes enlightened with the shining beams of His glorious presence—as being then even almost in sight—a leisurable departure may in that case bring forth, for the good of such as are present, that which shall cause them for ever after, from the bottom of their hearts, to pray—“ O let us die the death of the righte-

ous, and let our last end be like theirs.”—
(*Ecclesiastical Polity*, b. v.)

SIR PHILIP SIDNEY.

The Sacredness of Poetry.—[SIDNEY, born 1554, died 1586.]—And may I not presume a little farther, to show the reasonableness of this word “Vates,” and say, the holy David’s Psalms are a divine poem? If I do, I shall not do it without the testimony of great learned men, both ancient and modern. But even the name of Psalms will speak for me—which, being interpreted, is nothing but songs; then that is fully written in metre, as all learned Hebricians agree, although the rules be not yet fully found. Lastly, and principally, his handling his prophecy, which is merely poetical—for what else is the awaking his musical instruments; the often and free changing of persons; his notable prosopœias, when he maketh you, as it were, see God coming in His majesty; his telling of the beasts’ joyfulness and hills leaping, but a

heavenly poesy ; wherein, almost, he sheweth himself a passionate lover of that unspeakable and everlasting beauty, to be seen by the eyes of the mind only cleared by faith? But, truly; now, having named Him, I fear I seem to prophane that holy name applying it to poetry, which is, among us, thrown down to so ridiculous an estimation. But they that, with quiet judgments, will look a little deeper into it, shall find the end and working of it such as, being rightly applied, deserveth not to be scourged out of the Church of God.—(*Defence of Poetry*, p. 9: ed. Gray.)

LORD BACON.

Of Wisdom for a Man's Self.—[BACON, born 1561, died 1626.]—An ant is a wise creature for itself, but is a shrewd thing in an orchard or garden ; and certainly men that are great lovers of themselves waste the public—divide with reason between self-love and society. It is a poor centre of a man's actions—himself: it is right earth, for that only stands fast upon his own centre ; whereas all things

that have affinity with the heavens move upon the centre of another which they benefit..... Wisdom for a man's self is, in many branches thereof, a depraved thing: it is the wisdom of rats that will be sure to leave a house some time before it falls; but that which is especially to be noted is, that those which (as Cicero says of Pompey) are *sui amantes, sine rivali*, are many times unfortunate; and whereas they have all their time sacrificed themselves, they become in the end themselves sacrifices to the inconstancy of fortune, whose wings they thought, by their self-wisdom, to have pinioned.—(*Essays: Of Wisdom.*)

BISHOP ANDREWS.

A Thought on Ash-Wednesday.—[ANDREWS, born 1565, died 1626.]—To speak of repentance at the time of fasting, or of fasting at the time of repentance, is no way out of season: as tree and fruit they stand. Of these fruits, fasting is one; and this we now begin, a worthy fruit, even from year to year, religiously brought forth in the Church of Christ—that we go

not from one when we fall upon the other. Repentance is here brought in and presented to us as a tree with fruit upon it. (Matt. iii. 8.) The tree of God's planting: the first medicinale—of the nature of a counter-poison, against our bane, taken by the fruit of another tree. The fruit of this forbidden tree had envenomed our nature; the fruit of this tree, to expel it, to recover and cure us of it.—(*Sermon lvi.*, p. 238; 1631.)

D O N N E.

Mercy and Judgment.—[DONNE, born 1573, died 1631.]—This is the difference between God's mercy and His judgments—that sometimes His judgments may be plural, complicated, enwrapped in one another; but His mercies are always so, and cannot be otherwise.—(*Sermon lxxx.*, fol. 1640, p. 71.)

Romance and Reality of Life.—The world, which finds itself truly in an autumn in itself, finds itself in a spring in our imagination.—(*Ibid.*, 161.)

The Inherent Sanctity of Law.—How far human laws do bind the conscience—how far they lay such an obligation upon us, as that, if we transgress them, we do not only incur the penalty but sin towards God—hath been a perplexed question in all times and in all places. But how diverse soever their opinions be in that, they all agree in this, that no law which hath all the essential parts of a law, (for laws against God, laws beyond the power of him that pretends to make them, are no laws), no law can be so merely a human law but there is in it a divine part. There is in human law part of the law of God, which is obedience to the superior. That man cannot bind the conscience, because he cannot judge the conscience, nor he cannot absolve the conscience, may be a good argument; but, in laws made by that power which is ordained by God, man binds not, but God himself; and then you must be subject, not because of wrath, but because of conscience. Though then the matter and subject of the law, that which the law commands or prohibits may be an indifferent action, yet

in all these God hath His part; and there is a certain divine soul and spark of God's power, which goes through all laws and inanimates them.—(*Sermon cliv.*)

Human Life.—An ant-hill is the same book in *decimo sexto* as a kingdom is in *folio*—a flower, that lives but a day, is an abridgement of a king that lives out his three score and ten years.—(*Ibid.*)

The Eternal Happiness of the Righteous.—A day that hath no *pridie*, nor *postridie*, yesterday doth not usher it in, nor to-morrow shall not drive it out. Methusalem, with all his hundreds of years, was but a mushroom of a night's growth to this day; and all the four monarchies, with all their thousands of years, and all the powerful kings, and all the beautiful queens of this world, were but as a bed of flowers—some gathered at six, some at seven, some at eight, all in the morning—in respect of this day.—(*Sermon lxxiii.*)

The Voices of God to Man.—God multiplies his mercies to us in His divers ways of

speaking to us. *Cæli enarrant*, says David, *the heavens declare the glory of God*; and not only by showing, but saying; there is a language in the heavens, for it is *enarrant*—a verbal declaration; and, as it follows literally, *day unto day uttereth speech*. This is the true testimony of the spheres which every man may hear. Though he understand no tongue but his own, he may hear God in the motions of the same, in the seasons of the year, in the vicissitudes and revolutions of the Church and State, in the voice of thunder and lightnings, and other declarations of His power. God once confounded languages that conspiring men might not understand one another; but never so, as that all men might not understand Him.....God translates Himself in particular works; nationally, He speaks in particular judgments or deliverances to one nation; and domestically, He speaks that language to a particular family; and so personally, too, He speaks to every particular soul. God will speak to me in that voice, and in that way which I am most delighted with, and hearken most to. If I be covetous, God will

tell me that heaven is a pearl, a treasure: if cheerful and affected with mirth, that heaven is all joy: if ambitious and hungry of preferment, that heaven is all glory: if sociable and conversible, that it is a communion of saints. God will make a fever speak to me, and tell me His mind, that there is no health but in Him; God will make the frowns and disfavour of him I depend upon speak to me, and tell me His mind, that there is no safe dependence, no assurance, but in Him; God will make a storm by sea, or a fire by land, speak to me and tell me His mind—even my sin shall be a sermon and catechism to me; God shall suffer me to fall into some such sin as, that by some circumstances in the sin, or consequences from the sin, I shall be drawn to hearken unto Him; and whether I hear *Hosannas*, acclamations and commendations, or *Crucifiges*, exclamations, and condemnations from the world, I shall still find the voice and tongue of God, though in the mouth of the devil and his instruments. God is a declaratory God. The whole year is to His saints a continual Epiphany—one day of manifestation,

In every minute that strikes upon the bell is a syllable—nay, a syllogism, from God ; and, in my last bell, God shall speak too—that bell when it tolls shall tell me I am going—and when it rings out, shall tell you I am gone into the hands of that God who is the God of the living and not of the dead, for they die not that depart in Him. Dives pressed Abraham to send a preacher from the dead to his brethren : this was to put God to a new language, when he had spoken sufficiently by Moses and the prophets. And yet, even in this language, the tongue of the dead hath God spoken too—in his Son Jesus Christ, the Lord of Life, and yet the first-born of the dead.—(*Sermon cxx.*)

BISHOP HALL.

Against Praying to Saints.—[HALL, born 1574, died 1656.]—*Ask what I shall do for thee, before I am taken from thee.* I do not hear him say—“Ask of me when I am gone ; in my glorified condition I shall be more able to bestead thee ;” but “Ask before I go.”

We have a communion with the saints departed, not a commerce.—(*Contemplations : the Baptism of Elijah.*)

The Christian in Society, Instructed by Christ.—I do not find where Jesus was ever bidden to any table and refused. If a pharisee, if a publican, invited him, He made not dainty to go—not for the pleasure of the dishes. What was that to Him who began His work in a whole Lent of days, but as it was His meat and drink to do the will of His Father for the benefit of so winning a conversation? If He sat with sinners He converted them; if with converts, He confirmed and instructed them; if with the poor, He fed them; if with the rich in substance, He made them rich in grace. At whose board did He ever visit and left not His host a gainer? The poor bridegroom entertained Him, and hath his water pots filled with wine. Simon, the pharisee, entertains Him, and hath his table honoured with the public remission of a penitent sinner, and with the heavenly doctrine of remission. **Zaccheus entertains Him:**

salvation came that day to his house with the Author of it. That presence made the publican a son of Abraham. Matthew is recompensed for his feast with an apostleship. Martha and Mary entertain Him, and, besides divine instruction, receive their brother from the dead.—(*Ibid—Matthew called.*)

Spiritual Crucifixion. — Wherefore, then, say you was the apostle's complaint—*Wretched man that I am, who shall deliver me from this body of death?* Mark, I besecch you, it was the body of sin, not the life of sin—a body of death, not the life of that body. Or, if this body had yet some life, it was such a life as is left in the limbs when the head is struck off; some dying quivering, rather as the remainder of a life that was, than any act of a life that is. Or, if a further life, such an one as in swoonds and fits of epilepsy, which yields breath but not sense; or, if some kind of sense, yet no motion; or, if it have some kind of motion in us, yet no manner of dominion over us. What power, motion, sense, relics of life, are in a fully crucified man? Such

an one may waft up and down with the wind, but cannot move out of any internal principle.—(*Ibid.*)

Looking to Jesus.—Those that have searched into the monuments of Jerusalem write that our Lord was crucified with His face to the west; which, however spitefully meant of the Jews (as not allowing Him worthy to look on the holy city and temple), yet was not without a mystery. *His eyes looked to the Gentiles, &c.*, saith the Psalmist. As Christ, therefore, on His cross, looked towards us, sinners of the Gentiles, so let us look up to Him.—(*Sermon : Gal. ii. 20.*)

BEN JONSON.

De Piis et Probis.—[JONSON, born 1574, died 1637.]—Good men are the stars—the planets—of the age wherein they live, and illustrate the times. God did never let them be wanting to the world: as Abel, for an example of innocency; Enoch of purity; Noah of trust in God's mercies; Abraham of faith;

and so of the rest. These, sensual men thought mad, because they would not be partakers or practisers of their madness; but they, placed high on the top of all virtue, looked down on the stage of the world, and contemned the play of fortune; for, though the most be players, some must be spectators.—(*Discourses.*)

Ingenia.—Natures that are hardened to evil you shall sooner break than make straight: they are like poles that are crooked and dry—there is no attempting them.—(*Ibid.*)

Elegantia.—A man should so deliver himself to the nature of the subject whereof he speaks, that his hearer may take notice of his discipline with some delight; and so apparel fair and good matter that the studious of elegancy be not defrauded; redeem arts from their rough and brakey seats where they lay hid, and overgrown with thorns, to a pure, open, and flowery light; where they rarely may take the eye, and be taken by the hand.—(*Ibid.*)

ARCHBISHOP USHER.

The Mystic Union of Christ and the Believer.—[USHER, born 1580, died 1656.]—The bond of this mystical union betwixt Christ and us is on His part that quickening Spirit which, being in Him as the head, is from thence diffused to the spiritual animation of all His members; and on our part faith, which is the prime act of life, wrought in those who are capable of understanding by that same Spirit. Both thereof must be acknowledged to be of so high a nature that none could possibly, by such ligatures, knit up so admirable a body but that he was God Almighty.—(*Immanuel; or the Mystery of the Incarnation*, 1638.)

Effectual Calling.—You hear much talk of God's eternal and everlasting election, and we are too apt to rest on this—that, if we are elected to salvation, we shall be saved; and if not we shall be damned, troubling ourselves with God's work of predestination: whereas this works no change in the party elected, until we come unto Him in His own person. What is God's election to me? It is nothing

to my comfort, unless I myself am effectually called. We are to look to this effectual calling—the other is but God's love to sever me. But what is my effectual calling? It is that when God touches my heart, or translates me from the death of sin to the life of grace.—(*Sermon ii. : Hebrews iv. 7.*)

Suffering made the Instrument of our Sanctification.—Until the Lord humble and bring us low in our own eyes, showing us our misery and sinful poverty, and that in us there is no good thing—that we are stripped of all health in and without ourselves, and must perish for ever unless we beg His mercy—we will not come unto Him, as we see it was with the woman whom Christ healed. (Luke viii. 43.) How long it was before she came to Christ! She had been sick twelve years—she had spent all her substance upon physicians, and nobody could help her, and this brings her to Christ. So that this is the means to bring us unto Christ—to drive us on our knees, hopeless as low as they may be, to show us where hope only is to be found and run us

unto it. Thus, therefore, when men have no time to come to Christ, He sends, as it were, fiery serpents to sting them, that they might look up unto the brazen serpent—or rather unto Jesus Christ, of which it was a type, for help: so unto others, being strangers unto Him, He sends varieties of great and sore afflictions to make them come to Him that He may be acquainted with them. As Absalom sets Joab's corn on fire, because he would not come to him, being twice sent for, so God deals with us before our conversion, many times, as with iron whips lashing us home, turning loose the avenger of blood after us; and then, for our life, we run and make haste to the city of refuge.—(*The Seal of Salvation : Romans viii. 14.*)

SIR THOMAS OVERBURY.

A Noble Spirit.—[OVERBURY, born 1581, died 1613.]—He hath surveyed and fortified his disposition, and converts all occurrences into experience, between which experience and his reason there is marriage; the issue

are his actions : he circuits his intents, and seeth the end before he shoots : he calls not the vanity of the world chances, for his meditation hath travelled over them, and his eye, mounted upon his understanding, seeth them as things underneath. Truth is his goddess, and he takes pains to get her—not to look like her : he knows the condition of the world, that he must act one thing like another, and then another ; to these he carries his desires and not his desires him, and sticks not fast by the way ; but, knowing the circle of all courses, of all intents, of all things to have but one centre or period, without all distraction, he hasteneth thither, and ends there as his true natural element. Unto the society of men he is a sun, whose clearness directs their steps in a regular motion. When he is more particular, he is the wise man's friend—the example of the indifferent—the medicine of the vicious. Thus time goeth not from him, but with him ; and he feels age more by the strength of his soul, than the weakness of his body. Thus feels he no pain, but esteems all such things as friends that desire to file

off his fetters and help him out of prison.—
(*Characters.*)

ARCHBISHOP WILLIAMS.

The School of Sorrow.—[WILLIAMS, born 1582, died 1650.]—A Christain soul is best instructed which is most scourged and *afflicted*. For, as Joseph entertained his brethren roughly, before he was pleased to be discovered by them, so God will have His children exercised with roughness, before He will be perfectly known unto them. Job (it seems) was no young man in the *beginning*, but sure he was a young *scholar*, and never put to his Christ's cross (the real alphabet of true Christianity, which we spell out by suffering, not by reading) until his latter end. And so the Lord blessed the latter end of Job more than the beginning.—(*Sermon on Perseverance*, p. 50 ; 1628.)

DUDLEY DIGGES.

True Nature of Law.—[DIGGES, born 1583, died 1639.]—If we look back to the law of

nature, we shall find that the people would have had a clearer and more distinct notion of it, if the common use of calling it *law* had not helped to confound their understanding, when it ought to have been named the *right* of nature ; for *right* and *law* differ as much as *liberty* and *bonds* ; and therefore, *for nature*, all the right of nature, which now we can innocently make use of, is that freedom, not which any law *gives* us, but which *no* law *takes away* ; and laws are the several *restraints* and *limitations* of *native liberty*.—(*The Unlawfulness of Subjects taking up Arms, &c.* p. 40 ; 1647.)

BISHOP SANDERSON.

Expediency defined.—[SANDERSON, born 1587, died 1663.]—That expediency ever relates to the end, we may gather from the very notion of the words ; *συμφέρειν*, in the Greek, is as much as to confer, or contribute something, to bring in some health or furtherance towards the attainment of the desired end ; and *expedire*, in the Latin, is properly

to speed a business ; as the contrary thereof (*impedire*) is to hinder it. The word *expedition* comes thence ; and so does this also of *expediency*. That thing, then, may not unfitly, be said to be expedient to any end, that does *expedite*, give any furtherance or avail towards the attaining of that end ; and that, on the contrary, to be inexpedient, that does *impedire*, cast in any let, rub, or impediment, to hinder the same. It must be man's first care to propose to himself, in all his actions, some right end ; and then he is to judge of the expediency of the means by their serviceableness thereunto.—(*Twelfth Sermon ad Aulam, July 26, 1640.*)

BISHOP HACKET.

A Thought for Christmas.—[HACKET, born 1592, died 1670.]—In the Old Testament, says Hugo, though angels were sent to men upon sundry occasions, yet they never came with this property, so far as we can read, that glory did shine about them ; but now, the Sun of Righteousness did rise upon the earth, they

appear conspicuous in their colours, like the beams of the sun. By this it appears how suitably a beam of admirable light did concur in the angel's message to set out the majesty of the Son of God; and I beseech you to observe, all you that would keep a good Christmas, as you ought, that the glory of God is the best celebration of His Son's Nativity; and all your pastimes and mirth (which I disallow not, but rather commend in moderate use) must so be managed, without riot, without surfeiting, without excessive gaming, without pride and vain pomp, in harmlessness, in sobriety; as if the glory of the Lord were round about us. Christ was born to save them that are lost, but frequently you abuse His Nativity with so many vices, such disordered outrages, so that you make this happy time an occasion for your loss rather than for your salvation. Praise Him in the congregation of the people—praise Him in your inward heart—praise Him with the sanctity of your life—praise Him in your charity to them that are in need and are in want. This is the glory of God shining

round, and the most Christian solemnizing of the birth of Jesus.—(*Century of Sermons*, fol., p. 27 ; 1675.)

FARINDON.

The Grief of Jesus upon the Cross.—[FARINDON, born 1596, died 1658.]—Grieve Christ did, and fear: He who, as God, could have commanded a legion of angels, as man had need of one to comfort Him: He was delivered up to passions to afflict, not to swallow Him up. There was no disorder, no jar with reason, which was still above them; there was no sullenness in His grief, no despair in His complaints, no unreasonableness in His thoughts: not a thought rose amiss, not a word was misplaced, not a motion irregular: He knew He was not forsaken when He asked, *Why hast thou forsaken Me?* The bitterness of the cup struck Him into a fear. When His obedience called for it, He prayed, indeed, *Let this cup pass from Me*; but that was not the cup of His cross and passion, but

the cup of His agony. And in that prayer it is plain He was heard; for the text tells us, *There appeared an angel unto Him from heaven to strengthen Him.* Being of the same mould and temper with men, He was willing to receive the impressions, which are so visible in man, of sorrow and fear.—(*Sermon : Romans viii. 32.*)

THE REDEEMER'S AGONY.—Is there yet any more?—or can the Son of God be delivered further? Delivered he was—not to despair, for that was impossible; not to the torments of hell, which could never seize on His innocent soul, but to the wrath of God, which withered His heart like grass, “burnt up His bones like a hearth,” and “brought Him even to the dust of death.” Look now upon His countenance—it is pale and wan; upon His heart—it is melted like wax; upon His tongue—it cleaveth to the roof of His mouth. What talk we of death? The wrath of God is truly the terriblest thing in this world—the sting of 'sin, which is the sting of death. Look into our own souls—

that weak apprehension of it which we sometimes have—what a night and darkness doth it draw over us ? Nay, what a hell doth it kindle in us ! What torments do we feel—the types and sad representations of those in the bottomless pit ! How do our delights distaste us, and our desires strangle themselves ! What a Tophet is the world, and what furies are our thoughts ! What do we see which we do not turn from ? What do we know which we would not forget ? What do we think which we do not startle at ?—or, do we know what to think ? Now, what rock can hide us ? What mountain can cover us ? We are weary of ourselves, and could wish rather not to be than to be under God's wrath. Were it not for this, there would be no law, no conscience, no devil ; but with this the law is a killing letter, the conscience a fury, and the devil a tormentor. But, yet, there is still a difference between our apprehension and Christ's. For, alas ! to us, God's wrath doth not appear in its full horror ; for, if it did, we should sooner die than offend Him. Some do but think of it ; few think

of it as they should, and they that are most apprehensive look upon it, as at a distance, as that which may be turned away ; and so, not fearing God's wrath, "treasure up wrath against the day of wrath." To us, when we take it at the nearest and have the fullest sight of it, it appeareth but as the cloud did to Elijah's servant, "like a man's hand;" but to Christ "the heavens were black with clouds and wind," and it showered down upon Him as in a tempest of fire. We have not His eyes, and therefore not His apprehension ; we see not so much deformity in sin as He did, and not so much terror in the wrath of God.....Divers sinners have been delivered up to afflictions and crosses, nay, to the anger of God ; but never any, nay, not those who have despaired, were so delivered as Christ. For though Christ could not despair, yet the wrath of God was more visible to Him than to those who bear but their own burdens : whereas He lay pressed under the sins of the whole world. God, in His approaches of justice, when He cometh towards the sinner to correct him, may seem to go, like the consul

of Rome, with his rods and his axes carried before him. Many sinners have felt His rod, and His rod is comfort; His frown, favour; His anger, love; and His blow, a benefit. But Christ was struck, as it were, with His axe. Others have trembled under His wrath; but Christ was even consumed by the stroke of His hand.—(*Sermons : Crucifixion of Christ.*)

BISHOP REYNOLDS.

Mental Satisfaction. — [REYNOLDS, born 1599, died 1676.]—Now, because emptiness is the cause of appetite, we shall hereupon find that the fullest and most contented men are ever freest from vast desires. The more the mind of any man is in *weight*, the more it is in *rest* too. In Jotham's parable, the bramble was more ambitious than the vine or the olive; and the vine, we see, which is of all other the tree of desire, is weakest and cannot stand without another to support it. Therefore, we shall find that men's desires are strongest when their constitutions are weakest and their condition lowest; as we

see in servants that labour, and sick men that long, whose whole life in that time is but a change and miscellany of desires.—(*Treatise of the Passions and Faculties of the Soul : Works*, fol. edit. 1658. p. 969.)

Varieties of Grief.—This passion of grief is distributed into many inferior kinds: as grief of sympathy for the evils and calamities of other men as if they were our own, considering that they may likewise befall us or ours, which is called *mercy* ; grief of repining at the good of another man as if his happiness were our misery (as that pillar which was light unto Israel to guide them, was dark unto the Egyptians to trouble and amaze them), which is called *envy* ; grief of fretfulness at the prosperity of evil and unworthy men, which is called *indignation* ; grief of indigence, when we find ourselves want those good things which others enjoy, which we envy not unto them, but desire to enjoy them ourselves too, which is called *emulation* ; grief of fear for evil committed, which is called *repentance* ; and grief of fear for evil expected, which is called *despair*.—(*Ibid.* p. 999.)

ARTHUR WARWICK.

Thoughts in Spare Minutes.—[WARWICK, born —, died —.]—When I see the heavenly sun buried under earth in the evening of the day, and in the morning to find a resurrection of his glory, why (think I) may not the sons of heaven, buried in the earth in the evening of their days, expect the morning of their glorious resurrection? Each night is but the past day's funeral, and the morning his resurrection: why then should our funeral sleep be otherwise than our sleep at night? Why should not we as well wake to our resurrection as in the morning? I see night is rather an intermission of day than a deprivation, and death rather borrows our life of us than robs us of it. Since, then, the glory of the sun finds a resurrection, why should not the sons of glory?—(*Spare Minutes*, p. 49. 1637.)

I see, when I follow my shadow, it flies me—when I fly my shadow, it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest,

then, my pleasures should forsake me, I will forsake them. Pleasure most flies me when I follow it.—(*Ibid.*)

It is some hope of goodness not to grow worse: it is a part of badness not to grow better. I will take heed of quenching the spark, and strive to kindle a fire. If I have the goodness I should, it is not too much—why should I make it less? If I keep the goodness I have, 'tis not enough—why do I not make it more? He ne'er was so good as he should be, that doth not strive to be better than he is: he never will be better than he is, that doth not fear to be worse than he was.—(*Ibid.*)

CHILLINGWORTH.

How to make the Heart a Temple for Christ.

—[CHILLINGWORTH, born 1602, died 1644.]

—There is no receiving of Christ to dwell and live with us, unless we turn all our other guests out of doors. The devil, you know, would not take possession of a house, till it was swept and garnished; and dares any man

imagine that a heart defiled, full of all uncleanness, a decayed ruinous soul, an earthly sensual mind, is a tabernacle fit to entertain the son of God? Were it reasonable to invite Christ to sup in such a mansion, much more to rest and inhabit there?—(*Sermon iv.*)

Momentary Sensations of Remorse.—These heat-drops, this morning-dew of sorrow.—(*Sermon i.*)

Ordinances Ineffectual.—If this hypocrisy, this resting in outward performances, were so odious to God under the law—a religion full of shadows and ceremonies—certainly it will be much more odious to do so under the Gospel—a religion of much more simplicity, and exacting so much the greater sincerity of the heart—even because it disburdens the outward man of the performance of legal rights and observances; and, therefore, if we now under the Gospel shall think to delude God Almighty, as Michael did Saul, with an idol handsomely dressed instead of the true David—if we shall content and please ourselves with

being of such or such a sect or profession—with going to church, saying or hearing o prayers, receiving of sacraments, hearing, repeating, or preaching of sermons, with zeal for ceremonies or zeal against them, or, indeed, with anything except constant piety towards God; loyalty and obedience towards our sovereign; justice and charity towards all our neighbours; temperance, chastity, sobriety, towards ourselves—certainly, we shall one day find that we have not mocked God but ourselves; and that our portion among hypocrites shall be greater than theirs.—(*Ibid.*)

Resurrection of the Sinner.—Even that very body of thine—which thou madest a mansion for the devil, an instrument for any wickedness that he would suggest to thee—yet that that body should be raised up; that, to thy extreme horror and astonishment, God would take such particular care of that very body of thine, that wheresoever it were lost, He would recover it, though dispersed to the four winds of heaven, and build it up again; even to be a mark against which He will empty His

quivers, and shoot out all the darts of fiery indignation, in the punishing of whom He will express His Almighty power.—(*Sermon iii.*)

SIR T. BROWNE.

Recollection and Forgetfulness.—[BROWNE, born 1605, died 1682.]—Darkness and light divide the course of time, and oblivion shares with memory a great part even of our living beings; we slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us or themselves. To weep into stones are fables. Afflictions induce callosities, miseries are slippery or fall like snow upon us, which, notwithstanding, is no unhappy stupidity. To be ignorant of evils to come, and forgetful of evils past, is a merciful provision in nature, whereby we digest the mixture of our few and evil days; and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by cutting remem-

brances. To be nameless in worthy deeds exceeds an infamous history.—(*On Urn-burial.*)

HAMMOND.

Growth of Grace.—[HAMMOND, born 1605, died 1660.]—Besides those louder voices of God, either sounding in His Word or thundering in His judgments, there is His calm, soft, voice of inspiration, like the night vision of old, which stole in upon the mind, mingled with sleep and gentle slumber. Concerning the manner of the Spirit's working I am not, I need not, to dispute. Thus far it will be seasonable and profitable for you to know, that many other illuminations and holy graces are to be imputed to God's Spirit, besides that by which we are effectually converted. God speaks to us many times when we answer him not, and shines about our eyes when we either wink or sleep. Our many sudden, short-winded, ejaculations towards heaven—our frequent but weak inclinations to do good—our ephemeral wishes, that no man can distinguish from true piety

but by their sudden death—our every day resolutions of obedience whilst we continue in sin—are arguments that God's Spirit hath shined upon us, though the warmth that it produced be soon chilled with the damp it meets within us.—(*Sermon on Ezek. xviii. 31.*)

HABINGTON.

A True Friend Sketched.—[HABINGTON, born 1605, died 1654.]—He is noble and inherits the virtues of all his progenitors, though happily unskilful to blazon his paternal coat—so little should nobility serve for story but when it encourageth to action. He is so valiant, fear could never be listened to when she whispers danger; and yet fights not, unless religion confirms the quarrel lawful. He submits his action to the government of virtue—not to the wild decrees of popular opinion; and, when his conscience is fully satisfied, he cares not how mistake and ignorance interpret him. He hath so much fortitude he can forgive an injury, and when

he hath overthrown his opposer, not insult upon his weakness. He hath by a liberal education been softened to civility; for that rugged honesty some rude men possess is an indigested chaos, which may contain the seeds of goodness, but it wants form and order. He is no flatterer; but, when he finds his friend any way imperfect, he freely but gently informs him; nor yet shall some few errors cancel the bond of friendship, because he remembers no endeavours can raise man above his frailty. He is as slow to enter into that title as he is to forsake it: a monstrous vice must disoblige, because an extraordinary virtue did first unite.—(*Castara*; part iii.)

FULLER.

The Moral of an Hour-glass.—[FULLER, born 1608, died 1661.]—Coming hastily into a chamber I had almost thrown down a crystal hour-glass: fear lest I had, made me grieve as if I had broken it. But, alas! how much more precious time have I cast away without any regret? The hour-glass was

out crystal—each hour a pearl: *that* but like to be broken—*this*, lost outright: *that*, but casually—*this*, done wilfully. A better hour-glass might be bought; but time once lost is lost for ever. Thus we grieve more for toys than for treasures. Lord! give me an hour-glass, not to be *by* me but *in* me. *Teach me to number my days*—an hour-glass to turn me—*that I may apply my heart unto wisdom.*—*(Mixt Contemplations.)*

M I L T O N.

The Reformation.—[MILTON, born 1608, died 1674.]—When I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the Church, how the bright and blissful Reformation, by divine power, strook through the black and settled night of ignorance and antichristian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him who reads or hears, and the sweet odour of the returning Gospel imbathe

his soul with the fragraney of heaven. Then was the Bible sought out of the dusty corners where profane falsehood and neglect had thrown it; the sehools opened; divine and human learning raked out of the embers of forgotten tongues; the princees and cities trooping apae to the new erected banner of salvation; the martyrs, with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red Dragon.—(*Of Reformation in England.*)

The Inward Reverence of a Man towards his own Person.—And if the love of God, as a fire sent from heaven to be ever kept alive upon the altar of our hearts, be the first principle of all godly and virtuous actions in men, this pious and just honouring of ourselves is the second, and may be thought as the radical moisture and fountain-head whence every laudable and worthy enterprize issues forth; and, although I have given it the name of a liquid thing, yet it is not inecontinent to bound itself, as humid things are, but hath in it a

most restraining and powerful abstinence to start back and globe itself upward, from the mixture of any ungenerous and unbeseeming motion, or any soil wherewith it may peril to stain itself. Something, I confess, it is to be ashamed of evil-doing in the presence of any ; and to reverence the opinion and countenance of a good man rather than a bad, fearing most in his sight to offend, goes so far as almost to be virtuous ; yet this is but still the fear of infamy, and many such, when they find themselves alone, saving their reputation, will compound with other samples, and come to a close treaty with their dearer vices in secret. But he that holds himself in reverence and due esteem, both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is visibly marked upon his forehead, accounts himself both a fit person to do the noblest and godliest deeds, and much better worth than to deject and defile, with such a debasement and pollution as sin is, himself so highly ransomed and ennobled, to a new friendship and filial relation with God. Nor can he

fear so much the offence and reproach of others, as he dreads and would blush at the reflection of his own severe and modest eye upon himself, if it should see him doing or imagining that which is sinful, though in the deepest secrecy.—(*Reason of Church Government.*)

JEREMY TAYLOR.

The False Enjoyments of the World.—[TAYLOR, born 1613, died 1667.]—The fruits of its present possession, the pleasures of its taste, are less pleasant, because no sober person, no man that can discourse, does like it long:—

“Breve sit quod turpiter audes.”

Juv. viii. 165.

But he approves it in the height of passion, and in the disguises of a temptation; but at all other times he finds it ugly and unreasonable, and the very remembrances must at all times abate its pleasures and sour its delicacies. In the most parts of man's life he wonders at his own folly and prodigious

madness, that it should be ever possible for him to be deluded by such trifles ; and he sighs next morning, and knows it over night, and is not, therefore, certain that he leans upon a thorn which he knows will smart, and he dreads the event of to-morrow ! But so have I known a bold trooper fight in the confusion of a battle, and being warm with heat and rage receive from the sword of the enemy wounds open like a grave, but he felt them not ; and when, by the streams of blood, he found himself marked for pain, he refused to consider then what he was to feel to-morrow ; but when his rage had cooled into the temper of a man, and clammy moisture had checked the fiery emission of spirits, he wonders at his own boldness and blames his fate, and needs a mighty patience to bear his great calamity. So is the bold and merry sinner when he is warm with wine and lust : wounded and bleeding with the strokes of hell, he twists with the fatal arm that strikes him, and cares not ; but yet it must abate his gaiety, because he remembers that, when his wounds are cold and considered, he must roar

or perish, repent or do worse; that is, be miserable or undone.—(*Sermon xix. : Apples of Sodom*, p. 1.)

Prayer and Anger.—Prayer is the peace of our spirits, the stillness of our thoughts, the evenness of recollection, the seat of meditation; the rest of our cares, and the calm of our tempests. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of Charity, and the sister of Meekness; and he that prays to God with an angry—that is, with a troubled and discomposed spirit—is like him who retires into a battle to meditate, and sets up his quarters in the outposts of an army. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right time to God. For so have I seen a lark rising from his bed of grass, and soaring upward, singing as he rises, and hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, de-

scending more at every breath of the tempest that it could recover by the libration and frequent weighing of its wings, till the little creature was forced to sit down, and pant, and stay till the storm was over ; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministerings here below.—(*Sermon v. : Act of Prayer.*)

The Last Judgment.—And when the first day of judgment happened, that (I mean) of the universal deluge of waters upon the old world, the calamity swelled like the flood, and every man saw his friend perish, and the neighbours of his dwelling, and the relatives of his house, and the sharers of his joys, and yesterday's bride, and the new-born heir, the priest of the family, and the honour of the kindred, all dying or dead, drenched in water and the Divine vengeance ; and then they had no place to flee unto—no man cared for their souls ; they had none to go unto for counsel ; no sanctuary high enough to keep

them from the vengeance that rained down from heaven ; and so it shall be, at the day of judgment, when that world, and this, and all that shall be born hereafter, shall pass through the same Red Sea, and be all baptized with the same fire, and be involved in the same eloud, in which shall be thunderings and terrors infinite ; every man's fears shall be increased by his neighbour's shrieks ; and the amazement that all the world shall be in, shall unite, as the sparks of a raging furnaee, into a globe of fire, and roll upon its own prinieple, and inerease by direct appearances and intolerable reflections. He that stands in a churehyard in the time of a great plague, and hears the passing-bell perpetually tolling the sad stories of death, and sees crowds of infeeted bodies pressing to their graves, and others sick and tremulous, and death dressed up in all the images of sorrow round about him, is not supported in his spirit by the variety of his sorrow ; and at doomsday, when the terrors are universal, besides that it is so much greater that it can affright the whole world, it is also made

greater by communication and a sorrowful influence, grief being then strongly infectious, when there is no variety of state, but an entire kingdom of fear; and amazement is the king of all our passions, and all the world its subjects; and that shriek must needs be terrible, when millions of men and women at the same instant shall fearfully cry out; and the noise shall mingle with the trumpet of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabric of nature shall shake into dissolution and eternal ashes.—(*Christ's Advent to Judgment Part I.*)

Sobriety of Religious Feelings.—Do not seek for deliciousness and sensible consolations in the actions of religion, but only regard the duty and the conscience of it. For, although in the beginning of religion most frequently, and at some other times irregularly, God condescends with our infirmity, and encourages our duty with little overflowings of spiritual joy, and sensible pleasure, and delicacies in

prayer, so as we seem to feel some little beam of heaven, and great refreshments from the Spirit of Consolation; yet this is not always safe for us to have, neither safe for us to expect and look for; and when we do, it is apt to make us cool in our enquiries and waitings upon Christ when we want them; it is a running after him, not for the miracles, but for the loaves; not for the wonderful things of God and the desire of pleasing him, but for the pleasure of pleasing ourselves.—(*Holy Living*, sect. vii. ch. 14.)

Against Deferred Repentance.—Can a man be supposed so prompt to piety and holy living—a man, I mean, that hath lived wickedly a long time together—can he be of so ready and active a nature, on the sudden, as to recover in a month or a week what he hath been undoing in twenty or thirty years? Is it so easy to build that a weak and infirm person, bound hand and foot, shall be able to build more in three days than was a-building above forty years? Christ did it in a figurative sense; but, in this, it is not

in the power of any man so suddenly to be recovered from so long a sickness. Necessary, therefore, it is that all these instruments of our conversion—confession of sins—praying for their pardon and resolution to lead a new life—should begin, “before our feet stumble on the dark mountains,” lest we leave the work only resolved to be begun, which it is necessary we should in many degrees finish, if ever we mean to escape the eternal darkness. For that we should actually abolish the whole body of sin and death—that we should crucify the old man with his lusts—that we should lay aside every weight and the sin that doth so easily beset us—that we should cast away the works of darkness—that we should awake from sleep and arise from death—that we should redeem the time—that we should cleanse our hands and purify our hearts—that we should have escaped the corruption (all the corruption) that is in the world through lust—that nothing of the old leaven should remain in us—but that we be wholly a new lump, thoroughly transformed and changed in the image of our mind ; these

are the perpetual precepts of the Spirit, and the certain duty of man ; and that to have all these in purpose only is merely to no purpose, without the actual eradication of every vicious habit, and the certain abolition of every criminal adherence, is clearly and dogmatically decreed everywhere in the Scripture. “ For (they are the words of St. Paul) they that are Christ’s have crucified the flesh with the affections and lusts :” the work is actually done, and sin is dead, or wounded mortally, before they can in any sense belong to Christ, to be a portion of His inheritance ; and “ he that is in Christ is a new creature ;” for, “ in Christ Jesus, nothing can avail but a new creature ;” nothing but “ a keeping the commandments of God.”—(*Sermon : Jerem. xiii. 16.*)

BISHOP NICHOLSON.*

The Catechism.—[NICHOLSON, born —, died 1671.]—A Catechism is a word used, in a

* The friend and assistant of Jeremy Taylor, in Wales.

Church sense, signifying a little book in which is delivered the brief sum, or chief principles, of Christian religion. He who teacheth this is called the Catechist, and he who is taught is *Catechumenus*—a disciple, a scholar, one taught, instructed, or edified; for *κατηχῆσω* is rendered by Hesychius the learnedest of grammarians, *οἰκοδομῶσω* —“I will build or edify.” All these words are derived from *ἦχος*, a sound, from which comes our English word *echo*, which is but a reciprocation of the voice, or a return or report of what is uttered. Not without reason, then, the Spirit of God chose, and the wisdom of the Church retained, those forementioned notions, because the chief principles of Christianity were at first instilled by the ear; the sound of the apostles’ words going out into all lands. For at the highest they are but echoes or sounds, whose property is to report what is heard, which ought to be observed accurately by all Catechists, who are not to teach for doctrine their own conceptions, but to sound into the ears of others what they have heard, and nothing but what they have heard; to wit, the certain

words of their Master and His Disciples first sounded in the Gospel.—(*An Exposition of the Catechism*, p. 1, 1686.)

ARCHBISHOP LEIGHTON.

Mutual Dependence Inculcated.—[LEIGHTON, born 1613, died 1684.]—Every man hath received some gift, no man all gifts ; and this, rightly considered, would keep all in a more even temper ; as, in nature, nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from repining and discontent, even him that hath the lowest rank in most respects ; yet something he hath received that is not only a good to himself, but, rightly improved, may be so to others likewise. And this will curb the loftiness of the most advanced, and teach them not only to see some deficiencies in themselves, and some gifts in far meaner persons which they want. But, besides the simple discovery of this, it will put them upon the use of what is, in lower persons, not only

to stoop to the acknowledgment, but even withal to the participation and benefit of it; not to trample upon all that is below them, but to take up and use things useful, though lying at their feet. Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.—(*Commentary on the first Epistle of Peter*, ch. iv. 10.)

HENRY MORE.

The Conflagration of the World argued from the Power of Christ.—[MORE, born 1614, died 1687.]—That which Nature seems perpetually to threaten of herself, can it be hard for us to believe that Christ and His glorious host of angels, who have a power above Nature, will be able to effect, when it shall seem good to Him whom God has made visible Judge of the world? Remember what command He had over the elements when He was in the flesh in the lowest state of humiliation, and what power He had over them, that for so long time have been permitted to lord it in this

grosser elementary world, whose chieftain is called the prince of the air. What is it, then, that He cannot do in His exalted estate, when He returns to judgment in so exceeding great majesty and glory, when He shall descend with the sound of a trump, and face the earth with His bright squadrons, and fill the whole arch of heaven with innumerable legions of His angels of light, the warm gleams of whose presence are able to make the mountains to reek and smoke, and to awake that fiery principle, that lies dormant in the earth, into a devouring flame.—(*Mystery of Godliness*, b. 6, chap. ix.)

BISHOP WILKINS.

The Harmony of Providence.—[WILKINS, born 1614, died 1672.]—We cannot see *the whole frame of things*, how sundry particular events in a mutual relation do concur to make up the beauty of the whole. He that can discern only two or three wheels in a clock, how they move one against another, would

presently think that there were *contrariety* and *confusion* in the work; whereas he that beholds *the whole frame*, and discerns how all those divers motions do jointly conduce to the same end, cannot choose but acknowledge a wise order in the contrivance of it. So, likewise, is it in the *frame of times*, where he alone is fit to judge of particulars who understands how they refer to the general.—(*A Discourse on the Beauty of Providence*, p. 52; 1649.)

RICHARD BAXTER.

God, All in All.—[BAXTER, born 1615, died 1691.]—Know not, desire not, love not any creature but purely as subordinate to God! Without Him, let it be nothing to you but as the glass without the face, or scattered letters without the sense, or as the corpse without the soul: call nothing prosperity or pleasure but His love; and nothing adversity or misery but His displeasure, and the causes and fruits of it. Fear Him much, but love

Him more ! Let love be the soul and end of every other duty ! It is the end and reason of all the rest, but it has no end or reason but its object. Think of no other heaven and end and happiness of man, but love the final act, and God the final object.—(*Instructions for a Holy Life.*)

Loving Christ.—Christ will not take sermons, prayers, fastings—no, nor the giving our goods, nor the burning our bodies—instead of love : and do we love Him, and yet care how long we are from Him ? Was it such a joy to Jacob to see the face of Joseph in Egypt ? And shall we be contented without the sight of Christ in glory, and yet say we love Him ? I dare not conclude that we have no love at all when we are so loth to die ; but I dare say, were our love more, we should die more willingly : by our unwillingness to die, it appears we are little weary of sin. Did we take sin for the greatest evil, we should not be willing to have its company so long.—(*Saint's Rest*, 205.)

RICHARD CUDWORTH.

Zeal.—[CUDWORTH, born 1617, died 1688.]
—Let us take heed we do not sometimes call that zeal for God and his Gospel, which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for *fire from heaven* to censure those who differ a little from us in their apprehensions. It is like that kind of lightning (which the philosophers speak of) which melts the sword within, but singeth not the scabbard: it strives to save the soul, but hurteth not the body.—(*Sermons* : 1 John c. ii. v. 3, 4 ; fol. ; p. 60 ; edit. 1676.)

Holiness never forsaken by God.—Let us not think Holiness, in the hearts of men here in the world, is a forlorn, forsaken, outcast thing from God, that he hath no regard of Holiness, wherever it is, though ever so small; if it be but hearty and sincere, it can no more be cut off and discontinued from God, than a

sunbeam here upon earth can be broken off from its intercourse with the sun, and be left alone amid the mire and dirt of this world. The sun may as well discard its own rays, and banish them from itself, into some region of darkness far more remote from it, where they shall have no dependence at all upon it, as God can forsake and abandon Holiness in the world, and leave it a poor orphan thing, that shall have no influence at all from Him to preserve and keep it. Holiness is something of God, wherever it is: it is an efflux from Him, that always hangs upon Him, and lives in Him: as the sunbeams, although they gild this lower world and spread their golden wings over us, yet they are not so much here, where they shine, as in the sun, from whence they flow. God cannot draw a curtain betwixt Himself and Holiness, which is nothing but the splendour and shining of Himself: He cannot hide His face from it: He cannot desert it in the world. He that is once *born of God shall overcome the world*, and the prince of this world too, by the power of God in him. Holiness is no solitary, neglected thing:

it has stronger confederacies, greater alliances, than sin and wickedness. It is in league with God and the universe; the whole creation smiles upon it; there is something of God in it; and, therefore, it must needs be a victorious and triumphant thing.—(*Ibid* : p. 61-62.)

C O W L E Y.

True Reputation.—[COWLEY, born 1618, died 1667.]—I love and commend a true good fame, because it is the shadow of Virtue—not that it doth any good to the body which it accompanies, but it is an efficacious shadow; and, like that of St Peter, cures the diseases of others.—(*Essays* ;—*Of Obscurity*.)

The Good Man in a Crowd.—Suppose we were always and at all places armed and provided both against the assaults of hostility and the mines of treachery, it will yet be but an uncomfortable life to be ever in alarms; though we were compassed round with fire to defend us from wild beasts, the lodging would

be unpleasant, because we must always be obliged to watch that fire, and to fear no less the defects of our guard than the diligence of our enemy.—(*The Dangers of an Honest Man in Company.*)

Not Chance, but Providence.—I have often observed (with all submission and resignation of spirit to the inscrutable mysteries of eternal Providence), that when the fulness and maturity of time is come that produces the great confusions and changes in the world, it usually pleases God to make it appear, by the manner of them, that they are not the effects of human force or policy, but of the Divine justice and predestination; and, though we see a man, like that which we call “Jack of the clock-house,” striking, as it were, the hour of that fulness of time, yet our reason must needs be convinced that his hand is moved by some secret, and to us that stand without, invisible direction.—(*Discourse on Cromwell.*)

JOHN SMITH.

Mechanical Christians.—[SMITH, born 1618, died 1652.]—There are a sort of mechanical Christians in the world, who, not finding religion acting like a living form within them, satisfy themselves only to make an art of it, and rather inform and actuate it than are informed by it; and setting it such bounds and limits as may not exceed the short and scant measures of their own home-born principles. Then they endeavour to fit the motions of their own minds, as so many examples, to it; and, it being a circle of their own making, they can either enlarge or contract it, accordingly as they force their own minds and dispositions to agree and suit with it. But true religion, indeed, is no art, but an inward nature that contains all the laws and measures of its motion within itself. A good man finds not his religion without him, but as a living principle within him.—(*The Excellency and Nobleness of True Religion.*)

The Divine Nature of the Human Soul.—All those discourses which have been written of the soul's heraldry will not blazon it so well as itself will do ; when we turn our eyes in upon it, it will soon tell us its royal pedigree and noble extraction, by those sacred hieroglyphics which it bears upon itself.—(*Select Discourses : Of the Immortality of the Soul.*)

The Sacred Moral of Nature.—And because all those scattered rays of loveliness which we behold spread up and down, all the world over, are only the emanations of that inexhaustible light which is above, there should we love them in all that, and climb up always by those sunbeams unto the eternal Father of lights.—(*The Excellency of True Religion.*)

BISHOP PATRICK.

Regard the End.—[PATRICK, born 1626, died 1707.]—Moses his rod was a serpent till he took it by the tail, and then it became

what it was before; and if we lay hold of things only by their *end*, we should find many things that seem terrible and noxious to be benign and salutiferous. — (*Heart's Ease* : p. 24, 1659.)

Heart's Ease taught by Nature.—Compare what thou hast not with what thou hast, and see which is better. This will keep thee from trouble for what thou wantest, and thy desires shall not disquiet thee. Thou art poor, but thou art well, and hast many good friends; or, perhaps, thou hast none; but thou hast all the host of heaven—the sun, moon, and stars, and all the elements, and the providence of God, and the charity of all well disposed people, as much as another man: thou mayest walk in thy neighbour's fields, yea, even in thy enemies' ground, and enjoy all the pleasures of the morning, and recreate thyself with all the sweet odours, and behold the beauty of all God's creatures, and delight in that which God delights in—why shouldst thou be so distracted? (*Ibid* : p. 56.)

BISHOP KIDDER.

Reparation essential to Repentance.—[KIDDER, born —, died 1703.]—Let no man think God will hear him if he do not make his brother amends for the wrong he hath done him. We have a story in our books of one Halyattes, that his soldiers did set on fire the corn of the Milesians, and that the fire, by the violence of the wind, caught hold of the temple of Minerva and burnt it down. It happened some time after this that Halyattes falls sick, and sends to the oraele to know what would be the success of his disease; but the messengers were told by the oracle that they must not expect any answer till the temple which they had burned were first repaired. Most certain it is that we shall have no return of our prayers from heaven, when we confess and beg the pardon of our sin, unless we do first make restitution where we have wronged our brother. It cannot be thought we have repented if we do not restore.—(*Tracts of the Anglican Fathers*: T. 11, p. 304.)

JOHN HOWE.

The Fallen Condition of Man.—[HOWE, born 1630, died 1705.]—That God hath withdrawn Himself, and left this His temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye that bear in their front, yet extant, this doleful inscription—"Here God once dwelt." Enough appears of the admirable frame and structure of the soul of man to show His Divine Presence did sometimes reside in it: more than enough of vicious deformity to proclaim he is now retired and gone. The lamps are extinct, the altar overturned; the light and love are now vanished: which did, the one shine with so heavenly brightness, the other burn with so pious fervour; the golden candlestick is displaced and thrown away as a useless thing, to make room for the throne of the prince of darkness; the same incense, which sent rolling up in clouds its rich perfume, is exchanged for a poisonous vapour. The comely order of this house is turned all into confusion; "the beauties of holiness" into noisome impuri-

ties ; the “ house of prayer ” into a “ den of thieves,” and that the worst and most horrid kind ; for every lust is a thief, and every theft, sacrilege ; continual rapine and robbery are committed upon holy things. The noble powers which were designed and dedicated to divine contemplation and delight, are alienated to the service of the most despicable idols, and employed unto vilest intentions and embraces.

What have not the enemies done wickedly in the sanctuary ? How have they broken down the carved work thereof, and that, too, with axes and hammers, the noise whereof was not to be heard in building—much less in demolishing this sacred frame ! Look upon the fragments of that curious sculpture which once adorned the palace of that great King ; the relics of common notions ; the lively prints of some undefaced truth ; the fair ideas of things ; the yet legible precepts that relate to practice. Behold ! with what accuracy the broken pieces show these to have been engraved by the finger of God, and how they now lie torn and scattered, one in this dark

corner, another in that, buried in heaps of dirt and rubbish ! There is not a system, an entire table of coherent truths to be found, or a frame of holiness, but some shivered parcels.—(*Christian Theology selected by Dunn :* p. 132, 1836.)

RICHARD FLECKNOE.

Philosophic Serenity.—[FLECKNOE born —, died 1678.]—He cultivates his mind rather like a garden than a field, delightfully, not laboriously; with studies that may rather render it gay and cheerful than melancholy and sad; shunning all byways of doctrine to avoid error, and all highways of the vulgar to avoid ignorance and viciousness: nor puts he his mind on the rack of hope to extend them farther than to possible and easy things, which, failing his expectation, he is no more troubled than at seeing jugglers play fast and loose. Lastly, not to live stranger nor enemy to himself, he first makes compact with his genius to lead him to no ill, and then follows it whatsoever it leads him.

to, doing just by it as by his horse, which he is not still putting upon new ways, but only spurs it when it goes on slowly in the old. He can never be without pleasure in himself; nor can any thing out of himself molest and trouble him. Nor is this a happiness to be attained to but by long accustomance, and by doing by our mind just as we do by our bodies in time of pestilence—that is, *by carefully avoiding all commerce with those that are sick.*—(*Enigmatical Characters*, 1658.)

ISAAO BARROW.

The Ancient Saints and Heroes Contrasted.—[BARROW, born 1630, died 1677.]—Examples also do please the mind and fancy in contemplation of them, thence drawing a considerable influence on practice. No kind of studious entertainment doth so generally delight as history, or the tradition of remarkable examples; even those who have an abhorrency and indifference to other studies (who have no genius to apprehend the more intricate subtleties of science, nor the patience to pur-

sue rational consequences) are yet often much taken with historical narrations ; these striking them with a delectable variety of accidents, with circumstantial descriptions, and sensible representations of objects, do greatly affect and delight their fancies ; especially the relation of notable adventures and rare accidents is wont to be attended with great pleasure and satisfaction. And such are those which present to us the lives and examples of holy men, abounding with wonders of providence and grace ; no attempts so gallant, no exploits so illustrious, as those which have been achieved by the faith and patience, by the prudence and courage, of the ancient saints ; they do far surpass the most famous achievements of pagan heroes. It was, I dare say, more wonderful that Abraham with his retinue of household servants should vanquish four potent and victorious kings ; and that Gideon, with three hundred armed men, should discomfit a vastly numerous host, than that Alexander, with a well-appointed army of stout and expert soldiers, should overturn the Persian empire. The siege of Jericho is

so far more remarkable than those most famous ones of Numantia and Saguntus, as it is more strange that the blast of trumpets and the noise of people shouting should demolish walls, than the shaking them with rams, or discharging massy stones against them. And he that carefully will compare the deeds of Sampson and Hercules shall find that one true exploit performed by the former doth much in force and strangeness surmount the twelve fabulous labours of the other; no triumphs, indeed, are comparable to those of piety; no trophies are so magnificent and durable as those which victorious faith erecteth; that history, therefore, which reports the *res gestæ*, the acts and sufferings of most pious men, must in reason be esteemed not only the most useful, but also the most pleasant; yielding the sweetest entertainment to well-disposed minds, wherein we see virtue expressed, not in bare idea only, but in actual life, strength, motion; in all its beauty and ornaments; than which no spectacle can be more stately—no object more grateful can be presented to the discerning

eye of reason.—(*Sermon xxxi.: 1 Corinthians, iv. 16.*)

Resurrection of Christ.—A man may suffer his child to fall to the ground, and yet not wholly lose his hold of him, but still keep it in his power to recover and lift him up at his pleasure. Thus the divine nature of Christ did for a while hide itself from his humanity, but not desert it; put it into the chambers of death, but not lock the everlasting doors upon it. The sun may be clouded and yet not eclipsed—and eclipsed but not stopped in his course, and much less forced out of his orb. It is a mystery to be admired that any thing belonging to the person of Christ should suffer; but it is a paradox to be exploded that it should perish. For, surely, that nature which, diffusing itself throughout the universe, communicates an enlivening influence to every part of it, and quickens the least spire of grass, according to the measure of its nature and the proportion of its capacity, would not wholly leave a nature assumed into its bosom, and what is more, into the very unity of the

divine person, breathless and inanimate, and dismantled of its prime and noblest perfection. For life is so high a perfection of being, that, in this respect, the least fly or mite is a more noble being than a star, and God has expressly declared Himself not the God of the dead but of the living, and this in respect to the very persons of men; but how much more with reference to what belongs to the person of His own Son; for when natures come to unite so near as mutually to interchange names and attributes, and to verify the appellation by which God is said to be man, and man to be God, surely man, so privileged and advanced, cannot for ever lie under death, without an insufferable invasion upon the entireness of that glorious Person, whose perfection is as inviolable as it is incomprehensible.—(*Sermon for Easter Day: 2 Acts, 24.*)

Goodness alone respected.—God hath so ordereth it that honour is naturally consequent on the honouring Him. God hath made goodness a noble and a stately thing; hath

impressed on it that beauty and majesty which commands an universal love and veneration, which strikes presently both a kindly and an awful respect into the minds of all men. Power may be dreaded, riches may be courted, wit and knowledge may be admired ; but only goodness is truly esteemed and honoured.—(*Sermon : 1 Sam. ii. 30.*)

Against Rash Judgment.—A judge should never pronounce final sentence but on good grounds, after certain proof and on full conviction. Not any slight conjecture or thin surmise, any idle report or weak pretence, is sufficient to ground a condemnation on : the case should be irrefragably clear and sure before we determine on the worst side. “ Judge not (saith our Lord) according to the appearance, but judge righteous judgment.” The Jews, seeing our Lord cure an infirm person on the Sabbath-day, presently on that semblance condemned him of violating the law, not considering either the source of the law, or the nature of His performance ; and this He termeth unrighteous judgment. Every

accusation should be deemed null, until, both as to matter of fact and in point of right, it be formally proved true; it sufficeth not to presume it may be so: to say, it seemeth thus, doth not sound like the voice of a judge; otherwise, seeing there never is wanting some colour of accusation, every action being liable to some suspicion or sinister construction, no innocence could be secure—no person could escape condemnation; the reputation and interest of all men living would continually stand exposed to inevitable danger. It is a rule of equity and humanity, built on plain reason, that rather a nocent person should be permitted to escape, than that an innocent should be constrained to suffer; for the impunity of the one is but an inconvenience—the suffering of the other is a wrong: the punishment of the guilty yieldeth only a remote probable benefit—the affliction of the blameless involveth a near certain mischief: wherefore, it is more prudent and more righteous to absolve a man, of whose guilt there are probable arguments, than to condemn any man upon bare suspicion.—(*Sermon : Matt. vii. 1.*)

S O U T H.

Man as created in the Image of God—his Understanding.—[SOUTH, born 1633, died 1716.]—It was then sublime, clear, and aspiring, and, as it were, the soul's upper region—lofty and serene, free from the vapours and disturbances of the inferior affections. It was the leading, controlling faculty: all the passions wore the colours of reason; it did not so much persuade, as command; it was not Consul, but Dictator; discourse was then almost as quick as intention; it was nimble in proposing, firm in concluding; it could sooner determine than now it can dispute. Like the sun, it had both light and agility; it knew no rest, but in motion; no quiet, but in activity. It did not so properly apprehend, as irradiate the object; not so much find, as make things intelligible. It did arbitrate upon the several reports of sense; and all the varieties of imagination; not like a drowsy judge, only hearing, but directing their verdict. In sum, it was agile, quick, and lively; open as the day, untainted as the morning, full of

the innocence and sprightliness of youth ; it gave the soul a full and bright view into all things ; and was not only the window, but itself the prospect.—(*Sermon : Genesis i. 27.*)

BISHOP KEN.

Parallcl between Daniel and St. John.—[KEN, born 1637, died 1710.]—It was this love of God which made His greatly beloved Daniel prosperous in adversity, that gave him freedom in captivity, friendship among enemies, safety among infidels, victory over his conquerors, and all the privileges of a native in strange countries ; it was the love of God that gave His greatly beloved “knowledge and skill in all learning and wisdom, and understanding in all learning and dreams.” It was this love of God that delivered him in dangers ; from the conspiracy and malice of the Median princes ; from the fury of the lions ; that sent one angel in the den to stop their mouths ; and another angel at another time to bring a prophet on purpose to feed him ; that signally revenged him of his ene-

mies, and did by a miracle vindicate his integrity. It was the love of God that sent the angel Gabriel to visit him, to be his interpreter, to strengthen and comfort and encourage him; to reveal secrets to him, and to assure him that his prayers were heard. It was the love of God which gave him the spirit of prophecy, that excellent spirit, that spirit of the holy gods (as the Babylonians styled it), by which he foretold the rise and period of the four monarchies, the return of the captivity, and wrote long beforehand the history of future ages. But, beyond all this, it was the love of God that presented him with a clearer landscape of the Gospel than any other prophet ever had: he was the beloved prophet under the Old Dispensation, as John was the beloved disciple under the New; and, both being animated by the same divine love, there was a wonderful harmony between them; both of them had miraculous preservations—one from the lions, the other from the burning cauldron: both engaged young in the service of God, and consecrated their lives by an early piety; and both lived to a great and

equal age—to about an hundred years: both had the like intimacy with God—the like admittance into the most adorable mysteries—and the like abundance of heavenly visions: both had the like lofty flights and ecstatic revelations. — (*Sermon preached at Whitehall, 1685.*)

OWEN FELTHAM.

Companionship. — [FELTHAM, born 1653, died 1678.]—Antisthenes used to wonder at those who were curious in buying but an *earthen dish*, to see that it had no cracks nor inconveniences, and yet would be careless in the choice of friends—to take them with the *flaws of vice*. Surely a man's companion is a second genius to sway him to the white or bad.—(*Resolves* : p. 211. 1631.)

Against great Eagerness.—Those joys clasp us with a friendlier arm, that steal upon us when we look not for them.—(*Ibid* : p. 29.)

Asking and Denying.—Beware what thou

askest, and beware what thou deniest; for, if discretion guide thee not, there is a great danger in both. We often by one request open the windows of our heart wider than all the endeavours of our observers can. It is like giving of a man our hand in the dark, which directs him better where we are than either our voice or his own search may. Deny not a just suit, nor prefer one that is unjust: either, to a wise man, stamps unkindness in the memory. It is easier to bear collected unkindness than that which we meet in affronts. Ill questions are the mints for worse answers. Our refusal is deservedly, while our demands are either unfitting or beyond the expedience of him that should grant. Nor ought we to be offended with any but ourselves when we have in such requests transgressed the bounds of modesty; though in some I have known the denial of one favour drowning the memory of many fore-performed ones.—(*Ibid* : p. 42.)

SUTTON.

How to Ascend.—[SUTTON, born 1565, died 1622.]—Christ has taught us the true way of ascending: He first descended and then ascended. These were Christ's ascensions:—He ascended unto the mount to pray and to teach; He ascended the cross to weep, the cross to suffer; and, after all, He ascended heaven to reign in glory. These are the true degrees of ascending. Firstly, we must ascend to prayer: secondly, we must ascend the mount to learn the way to blessedness: thirdly, we must ascend the mount to contemplate of glory, as He did when He went to be transfigured: fourthly, we must ascend upon our carnal appetites to weep for our sins: fifthly, we must ascend unto the cross to be crucified unto the world: and so, last of all, we shall ascend in good time, by the grace of God, to rejoice with Christ in glory. To all this, saith St. Bernard, may be annexed this short form of ascending:—First, we must ascend *to* our heart—that is, to the knowledge of ourselves: then, *in* our heart—that is, to acknowledge our own infirmi-

ties : next, *from* our heart—that is, from the love of ourselves : and, last of all, *above* our heart—that is, to the love of Christ.—(*Disce Vivere* : chap. xxix.)

ARCHBISHOP LAUD.

The Scriptures proved to be Divine.—[LAUD, born 1573, died 1644.]—To prove that the Book of God, which we honour as His word, is this necessary revelation of God and His truth which must, and is alone able, to lead in the way of blessedness—or else the world hath none—comes in a cloud of witnesses. Some for the infidel and some for the believer ; some for the weak in faith and some for the strong ; some for all. For there first comes in the tradition of the Church—the present Church ; so it is no heretical or schismatical belief : then the testimony of the former ages ; so it is no new belief : then the consent of times ; so it is no divided or partial belief : then the harmony of the prophets, and them fulfilled ; so it is not a

devised but a forespoken belief: then the success of the doctrine contained in this book; so it is not a belief stifled in the cradle, but it hath spread through the world in despite of what the world could do against it, and increased, from weak and unbelieving beginnings, to incredible greatness: then the constancy of this truth; so it is no modern belief, for in the midst of the world's changes it hath preserved its creed entire through many generations: then there is nothing carnal in the doctrine; so it is a chaste belief; and all along it hath gained, kept, and exercised more power upon the minds of men, both learned and unlearned, in the increase of learning and repression of vice, than any moral philosophy or legal policy that ever was. Then comes the inward light and excellency of the text itself; and so it is no dark or dazzling belief.

And it is an excellent text; for see the riches of natural knowledge that are stored up therein, as well as supernatural. Consider how things quite above reason consent with things reasonable. Weigh it well. What

majesty lies there hid under humility: what depth there is, with a perspicuity inimitable: what delight it works in the soul that is devoutly exercised in it: here the sublime wits find enough to employ them, while the simplest want not enough to direct them. So far, as it appears to me, the credit of Scripture to be divine resolves finally into that faith which we have touching God Himself, and in the same order: for, as that, so this hath three main grounds to which all are reducible. The first is, the tradition of the Church; and this leads us to a reverend persuasion of it: the second is, the light of nature; and this shows us how necessary such a revealed learning is, and that in no other way it can be had; nay, more, that all proofs brought against any point of faith neither are nor can be demonstrations, but solveable arguments: the third is, the light of the text itself, in conversing wherewith we meet with the Spirit of God inwardly inclining our hearts and sealing the full assurance of the sufficiency of all there written; and then, and not before, we are certain that the Scrip-

ture is the word of God both by divine and by infallible proof.—(*Conference with Fisher.*)

SIBBES.

A Bruised Reed and Smoking Flax.——[SIBBES, born 1577, died 1635.]——This bruised reed is a man that, for the most part, is in some misery, as those were that came to Christ for help, and by misery is brought to see sin the cause of it; for, whatsoever pretences sin maketh, yet bruising or breaking is the end of it. He is sensible of sin and misery even unto bruising; and, seeing no help in himself, is carried with restless desire to have supply from another with some hope, which a little raiseth him out of himself to Christ, though he dareth not claim any present interest of mercy: this spark of hope, being opposed by doubtings and fears arising from corruption, maketh him as smoking flax: so that both these together, *a bruised reed and smoking flax*, make up the state of a poor distressed man—such a one

as our Saviour Christ termeth *poor in spirit* (Matt. v. 3)—who seeth a want, and withal seeth himself indebted to divine justice and no means of supply from himself or the creature, and therefore mourns ; and, upon some hope of mercy from the promise and examples of those that have obtained mercy, is stirred up to hunger and thirst after it.—(*The Bruised Reed and Smoking Flax*, p. 18 ; Ed. 1838.)

The Temptations of the Saviour distinguished from His Disciples.—There is a difference between Christ and us in this case, by reason that Satan had nothing of his own in Christ : his suggestions left no impression at all in His holy nature ; but, as sparks falling into the sea were presently quenched, Satan's temptations of Christ were only suggestions on Satan's part, and apprehensions of the vileness of them on Christ's part : to apprehend ill suggested by another is not ill : it was Christ's grievance, but Satan's sin ; but thus He yielded Himself to be tempted that He might both pity us in our conflicts

and train us up to manage our spiritual weapons as He did. Christ could have overcome him by power, but He did it by argument; but, when Satan cometh to us, he findeth something of his own in us, which holdeth correspondency and hath intelligence with him. There is the same enmity in *our nature* to God and goodness, in some degree, that is in Satan himself: whereupon his temptations fasten for the most part some taint upon us. And if there wanted a devil to suggest, yet sinful thoughts would arise from *within us*: though none were cast in from without, we have a mint of them within: these thoughts, if the soul dwell on them so long as to suck or draw from them and by them any sinful delight, then they leave a more heavy guilt upon the soul, and hinder our sweet communion with God, and interrupt our peace, and put a contrary relish into the soul, disposing of it to greater sins. All scandalous breakings-out are but thoughts at the first. Ill thoughts are as little thieves which, creeping in at the window, open the door to greater: thoughts are seeds of action. —(*Ibid.* p. 60.)

Jesus Christ our Prophet, Priest, and King.

—There are three main defects in man since the fall: there is ignorance and blindness: there is rebellion in the will and affections; and in regard of his condition, by reason of the sins of nature and life, a subjection to a cursed state, to the wrath of God and eternal damnation. Now, answerable to these three grand ills, whosoever shall be ordained a Saviour must provide proportionable remedies for these: hereupon comes a threefold office in Christ—that is, ordained to save man, to cure this threefold mischief and malady. As we are ignorant and blind, He is a Prophet to instruct us, to convince us of the ill state we are in, and then to convince us of the good He intends us and hath wrought for us—to instruct us in all things concerning everlasting comfort. He is such a Prophet as teacheth not only the outward but the inward man: He openeth the heart: He teacheth to do the things He teacheth; and, answerable to the rebellion and sinfulness of our dispositions, He is a King to subdue whatever is ill in us, and likewise to subdue all opposite

power without us: by little and little. He will trample all enemies under His feet, and under our feet too, ere long. Now, as we are cursed by reason of our sinful condition, so He is a Priest to satisfy the wrath of God for us: *He was made a curse for us*: He became a servant, that being so He might die, *and undergo the cursed death of the cross*; not only death, *but a cursed death*, and so His blood might be an atonement as a Priest. So, answerable to this threefold ill in us, you see here is a threefold office in Christ.

First of all He is a Prophet: when He was baptized the Spirit was put upon Him—as in Isaiah xli.—*to preach deliverance to the captives*. First, He preached wherefore He came into the world, why God sent Him, and discovered to the world the state they were in; and when He had preached as a Prophet then as a Priest He died, and offered Himself a sacrifice. After death His kingly office was most apparent; for then He rose again as a triumphant King over death and all our enemies, and ascended in His triumphant chariot to heaven, and there He sits

gloriously as a King on His throne at the right hand of God; so that, however, at His baptism and before, when He was sanctified in His mother's womb, He was both King, Priest, and Prophet; yet, in regard to the order of manifestation, He manifested Himself first to be a Prophet, secondly a Priest, and thirdly to be a King: for His kingly office broke forth but seldom in the time of His abasement; sometimes it did to show that He was ruler and commander of earth, and sea, and devils: He wrought miracles, but the glorious manifestation of His kingly office was after His resurrection.

Now the fundamental, the chief, office to which He was anointed by the Spirit, upon which the rest depends, was His priestly office; for wherefore was His teaching but to instruct us what He must do and suffer for us, and what benefit we have by His sacrifice—reconciliation with God, and freedom from the wrath of God, and right unto life everlasting, by His obedience to the cursed death of the cross. And how comes He to be a King to rule over us by His holy

Spirit and to have a right unto us?—but because as a Priest He died for us first. He washed us with His blood, He purged us with His blood, and then He made us kings and priests (Rev. i.) All other benefits came from this—*He washed our souls in His blood first.* Whatsoever we have from God is especially from the great work of Christ, as a Priest abasing Himself and dying for us, and thereupon he comes to be a Prophet and a King.

Note this by the way:—Christ's priestly office includes two branches—His sacrificing Himself for us: a priest was to offer sacrifice and to pray for the people; our Saviour Christ did both in the days of His humiliation: in His prayer in John xvii. there, as a Priest, He commends His sacrifice to God before He died; and now He is in heaven, making intercession for us to the end of the world, He appears for us there. We see, then, to what purpose God put the Spirit upon Christ to enable Him to be a Prophet, a Priest, and a King; and, thereupon, to take

away those mischiefs and evils that we were subject and enthralled to, so that we have a supply for all that may any way abase us and cast us down, in the all-sufficiency that is in Christ Jesus, who was anointed with the Spirit for this end.—(*A Description of Christ*, pp. 272-5 ; Ed. 1838.)

Faith, how manifested.—Now, this faith is manifested either by itself reflecting upon itself the light of faith, discovering both itself and other things, or by the cause of it, or by the effect, or by all. Faith is often more known to us in the fruit of it than in itself—as in plants, the fruits are more apparent than the sap and root. But, the more settled knowledge is from the cause, as when I know I believe ; because in hearing God's gracious promises opened and offered unto me, the Spirit of God carrieth my soul to cleave to them as mine own portion. Yet the most familiar way of knowledge of our estates is from the effects to gather the cause—the cause being oftentimes more remote and spiritual—the effects more obvious and visible.

All the vigour and beauty in nature which we see comes from a secret influence from the heavens which we see not: in a clear morning we may see the beams of the sun shining upon the tops of hills and houses before we can see the sun itself.—(*The Soul's Conflict*, p. 17; Ed. 1837.)

Trust in God.—It cannot but bring strong security to the soul to know that, in all variety of changes and intercourse of good and bad events, God is our God; hath such a disposing hand; whatsoever befalls us, all serves to bring God's electing love and our glorification together. God's providence serveth His purpose to save us. All sufferings, all blessings, all ordinances, all graces, all common gifts—nay, our very falls, yea, Satan himself, with all his instruments—as over-mastered and ruled by God, have this injunction upon them, to further God's intendment to us and a prohibition to do us no harm. Augustus taxed the world for civil ends; but God's providence used this as a means for Christ to be born at Bethlehem.

Ahasuerus could not sleep, and, therefore, calls for the Chronicles, the reading of which occasioned the Jews' delivery. God often disposeth little occasions to great purposes; and by those very ways, whereby proud men have gone about to withstand God's counsels, they have fulfilled them.—(*Ibid*: p. 161; Ed. 1837.)

The Method of Trusting in God.—By prayer and holy thoughts stirred up in the use of the means, we shall feel divine strength infused and conveyed into our souls to trust. The more care we ought to have to maintain our trust in God, because, besides the hardness of it, it is a radical and fundamental grace: it is, as it were, the mother root and great vein whence the exercise of all graces have their beginning and strength. The decay of a plant, though it appears first from the withering of the twigs and branches, yet it arises chiefly from a decay in the root. So the decay of grace may appear to the view, first in our company, carriage, and speeches; but the primitive and original ground of the

same is weakness of faith in the heart : therefore it should be our wisdom especially to look to the feeding of the root. We must (1) look that our principles and foundation be good ; and (2), build strongly upon them ; and (3), repair our building every day, as continual breaches shall be made upon us either by corruptions or temptations from within or without ; and we shall find that the main breaches of our lives arise either from false principles or doubts, or mindlessness of those that are true. All sin is a turning of the soul from God to some other seeming good ; but this proceeds from a former turning of the soul from God by distrust.—(*Ibid*: p. 195.)

JACKSON.

Patience, the Strength of Genius.—[JACKSON, born 1579, died 1640.]—Generally, as blunt irons thoroughly heated pierce further into hard bodies than cold edge-tools, so wits in themselves not the acutest, whilst accom-

panied with ardour of affection, conceive most acutely and deeply of matters much affected, and will go through such difficulties as would turn the edge of the best wits living, not thus backed or fortified. Nor is it the nimbleness of conceit or apprehension, but the relenting temper of inbred desire and incessant sway or working of secret instinct, which brings the seeds of knowledge to just growth and maturity: as those plants prosper best, not which shoot out fastest or flourish soonest, but such as have the soundest roots and sappiest stems.—(*Works*: Book v., chap. li.)

SELDEN.

Measure of Things.—[SELDEN, born 1584; died 1654].—We measure from ourselves; and, as things are for our use and purpose, so we approve them. Bring a pear to the table that is rotten, we cry it down: 'tis nought; but bring a medlar that is rotten,

and 'tis a fine thing; and yet I'll warrant you the pear thinks as well of itself as the medlar does. We measure the excellency of other men by some excellency we conceive to be in ourselves. Nash, a poet, poor enough (as poets used to be), seeing an alderman with his gold chain upon his great horse, by way of scorn said to one of his companions, "Do you see yon fellow, how big he looks?—why that fellow cannot make a blank verse!" Nay, we measure the goodness of God from ourselves: we measure His goodness, His justice, His wisdom, by something we call just, good, or wise in ourselves; and, in so doing, we judge proportionably to the country-fellow in the play, who said, if he were a king, he would live like a lord, and have peas and bacon every day and a whip that cried "slash."—(*Table Talk*, 121).

HALES OF ETON.

Feel for All.—[HALES, born 1584, died 1656.]—I confess, because I wish well to

all, I am willing that all should reap some benefit by my text:—*Him that is weak in the faith receive, &c.*, Rom. xiv. 1. As, therefore, the woman in the Gospel, who, in touching only the hem of Christ's garment, did receive virtue to cure her disease, so all weak persons whatsoever, though they seem to come behind and only touch the hem of my text, may peradventure receive some virtue from it to redress their weakness. Nay, as the king in the Gospel that made a feast and willed his servants to go out to the highway-side, to the blind and the lame, and force them in that his house might be full—so what lame or weak person soever he be, if I find him not in my text, I will go out and force him in that the doctrine of my text may be full, and that the goodness of a Christian man may be like the widow's oil, in the Book of Kings, that never ceased running so long as there was a vessel to receive it. Wherefore, to speak in general, there is no kind of men, of what life, of what profession, of what estate and calling soever, though he be an heathen, an idolator, unto whom the skirts

of Christian compassion do not reach.—
(*Golden Remains*).

MEDE.

God's Presence in Sacred Places.—[MEDE, born 1586, died 1638].—This specification of the Divine Presence, whereby God is said to be in one place more than another, I suppose (under correction) to consist in His train or retinue. A king is there where His court is—where His train and retinue are ; so God the Lord of Hosts is there specially present where the heavenly guard, the blessed angels, keep their sacred station and rendezvous. That this is consonant to the revelation of holy Scripture, I show, first, from the collection or inference which the patriarch Jacob makes upon that divine union of his at Bethel ; where, having seen a ladder reaching from heaven to earth, and the angel of God ascending and descending upon it, “ Surely (said he), the Lord is in this place,

and I knew it not: how dreadful is this place! It is no other but the house of God, even the gate of heaven"—that is, heaven's hall of judgment, heaven's court—namely, because of the angels; for the gate was wont to be the judgment-hall, and the place where kings and senators used to sit, attended by their guard and ministers. Secondly, I prove it from that interpretation, expressively used in the New Testament, of the Lord's descent upon Mount Sinai where the law was given, intimating that the specification of the Presence of the Divine Majesty there also consisted in the angelical retinue there encamping. For so St. Stephen (Acts vii. 53)—You "who have received the law by the disposition of angels, and have not kept it." St. Paul, twice (1 Gal. iii. 19)—"The law was added because of transgressions ordained by angels in the hand of a Mediator:" and again (Heb. ii. 2), he calls the law "the word spoken by angels." Howbeit, in the story itself, we find no such thing expressed, but only that the Lord descended upon the Mount in a fiery and smoky cloud, accompanied

with thunder and lightning, with an earthquake and the voice of a trumpet. Whence, then, should this expression of St. Stephen and the Apostle proceed, but from a supposition that the special Presence of the Divine Majesty, wheresoever it is said to be, consisted in the encamping of His sacred retinue, the angels, for that of Himself. He who filleth the heaven and the earth could not descend, nor be in one place more than another. Yea: all the apparitions of the Divine Majesty in Scripture are described by this retinue. That of the Ancient of Days coming to judgment (Dan. vii. 10)—“Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him”—to wit, of angels. Whence we read in the Gospel that Christ our Saviour shall come in the glory of His Father—that is, with an host of angels, as the Holy Ghost in the same place Himself expounds it; for glory here signifies the presence of the Divine Majesty. In the same style, of the same appearing, prophesied Enoch, the seventh from Adam (Jude, verse 14)—“Behold, the Lord cometh

with His holy myriads," or "ten thousands;" for so it ought to be rendered; a like expression, whereunto of the Divine presence we shall find in Moses's blessing (Deut. xxxiii. 2)—"The Son (said he) came from Sinai unto them (*i.e.*, unto Israel), and rose up from Sier unto them: He shined forth from Mount Paran: He came with His holy ten-thousands or holy myriads—(for so it should be translated, then it follows)—from His right hand went a fiery law for them." From whence, perhaps, that notion of the Jewish doctors, followed by St. Stephen and the Apostle, that the law, as given by angels, had its beginning. And thus you have heard out of Scripture what that is, whereby the special Presence of the Divine Majesty is (as I suppose) defined—that is, wherein it consists—namely, such as is applicable to all places wherein He is said to be thus present, even to heaven itself, His throne and seat of glory, the proper place (as every one knows) of angelical residence.—(*Works*, t. i., b. ii).

The Reformed Church.—When gold is

mixed with a greater quantity of counterfeit metal, so that of both becomes one mass or lump, though each metal still retains and keeps its nature diverse from the other, yet can they not be outwardly discerned asunder by the eye. But, when the refiner comes and severs them, then will each metal appear in his own outside and in his proper colours, whereby they are easily discerned asunder, one from the other. Such must the state of the Church needs be when an apostacy shall rise out of the bowels thereof. And such do we affirm was the state of the Church of Christ, in that great prevailing apostacy from which we are separated. The purer metal of the Christian body was not outwardly discernible from the base and counterfeit while one outside covered them both. But when the time for refining came, then was our Church—not first founded in the faith (God forbid!)—but a part of the Christian body, newly refined from such corruptions as time had gathered. As gold refined begins not then first to be gold, though it began first to be refined; so our Church began, not a hundred years ago, to be a

Church; though then it first began to be a Reformed Church.—(*Discourses*).

BISHOP COSIN.

The Calendar of the Church.—[COSIN, born 1594, died 1672.]—The chief use of it in the Church is to preserve a solemn memory, and to continue in their due time sometimes a weekly and sometimes an annual commemoration of those excellent and high benefits which God, both by Himself, His Son, and His blessed Spirit, one undivided Trinity, has bestowed upon mankind for the founding of that Christian religion which we now profess. And this faith of ours, being no other than the very same wherein the holy angels are set to succour us, and which the glorious company of the apostles, the noble army of martyrs, and the goodly fellowship of other God's saints and servants—men famous in their generation before us—have some maintained with the sanctity of their lives, and some sealed with the innocency of their

deaths :—it is for this cause that the names of those holy and heavenly saints are still preserved in the calendar of the Church, there to remain upon record and register (as of old time they did); where they might also stand as sacred memorials of God's mercy towards us—as forcible witnesses of His ancient truth—as confirmations of the faith which we now profess to be the same that their's then was—as provocations to that piety which they then practised—and as everlasting records to show whose blessed servants they were on earth that are now like the angels of God in heaven.—(*Devotions.*)

QUARLES.

Against Sloth.—[QUARLES, born 1592, died 1644.]—How presumptuously hast thou transgressed, the express commandments of thy God! How hast thou dashed thyself against His judgments! How hath thy undeserving hand usurped thy diet, and wearest on thy back the wages of the painful soul!

Art thou not condemned to rags, to famine, by Him whose law commanded thee to labour? And yet thou pamperest up thy sides with stolen food—and yet thou deckest thy wanton body with unearned ornaments; whilst they that spend their daily strength in their commanded callings (whose labour gives them interest in them) want bread to feed and rags to clothe them. Thou art no young raven, my soul—no lily! Where ability to labour is, there Providence meets action and crowns it. He that forbids to cark for to-morrow denies bread to the idleness of to-day. Consider, O my soul, thy own delinquency, and let employment make thee capable of thy God's protection. The bird that *sits* is a fair mark for the fowler; while they that *use the wing* escape the danger. Follow thy calling, and Heaven will follow thee with His blessing. What thou hast formerly omitted, present repentance may redeem; and what judgments God hath threatened, early petitions may avert.—(*Judgment and Mercy for Afflicted Souls*, p. 72; Ed. 1807.)

The Worldly Man's Talk with Himself.—

How sweet a feast is, till the reckoning come ! A fair day ends often in a cold night, and the road that's pleasant ends in hell. If worldly pleasures had the promise of continuance, prosperity, were some comfort ; but in this vicissitude of good and evil, the prolonging of adversity sharpens it. It is no common thing to enjoy two heavens : Dives found it in the present, Lazarus in the future. Hath thy increase met with no damage ? Thy reputation with no scandal ? Thy pleasure with no cross ? Thy prosperity with no adversity ? Presume not. God's checks are symptoms of His mercy ; but His silence is the harbinger of judgment. Be circumspect and provident. Hast thou a fair summer ? Provide for a hard winter. The world's river ebbs alone—it flows not. He that goes merrily with the stream must bale up. Flatter thyself no longer in thy prosperous sin ; but be truly sensible of thy own presumption. Look seriously into thy approaching danger, and humble thyself with contrition. If thou procure sour herbs, God, will provide His passover.—(*Ibid* : p. 107.)

The Censorious Man Warned.—Has thy

brother a beam in his eye, and hast thou no mote in thine? Clear thine own, and thou wilt see better to cleanse his. If a thief be in his candle blow it not out, lest thou wrong the flame; but if thy snuffers be of gold, snuff it. Hath he offended thee?—forgive him: hath he trespassed against the congregation?—reprove him: hath he sinned against God?—pray for him. O, my soul, how uncharitable hast thou been! How pharisaically hast thou judged! Being sick of the jaundice, how hast thou censured another yellow, and with blotted fingers made his blur the greater! How has the pride of thine own heart blinded thee towards thyself!—how quick-sighted to another! Thy brother has slipped, but thou hast fallen, and hast blanched thy own impiety with the publishing his sin. Like a fly thou stingest his sores, and feedest on his corruption. Jesus came eating and drinking and was judged a glutton. John came fasting, and was challenged with being a devil. Judge not, lest thou be judged: malign not thy brother, lest God laugh at thy destruction. Wouldst

thou escape the punishment?—judge thyself. Wouldst thou avoid the sin?—humble thyself.—(*Ibid* : p. 132.)

The Pestilence and its Terrors.—How is the language of death heard in every street, which, by continual passing bells, proclaims mortality in every ear! How many, at this instant, lie groaning in their sick beds and marked for death, whilst others that lived yesterday are now marked out for evening burial! How many that are now strong and healthful, and laying up for many years, are destined for the enlargement of the next week's bill! How many are now preparing to secure their lives by flight, who, whilst they run from the tyranny of their fear, fly into the bosom of danger! What air—what diet—what antidote, can promise safety? What shield can guard the angry angel's blow? What rhetoric can persuade the heaven-commanded messenger to abate the fury of his resolute arm? It is an arrow that flies by day—yet who can see it? It is a terror that strikes by night—and who can

escape it? It is the pestilence that walketh in darkness—and who can shun it? The strength of youth is no privilege against it; the soundness of a constitution is no exemption from it; the sovereignty of drugs cannot resist it: where it lists, it wounds; and when it wounds, it kills. It is God's artillery, and, like Himself, respects no person. The rich man's coffers cannot bribe it: the skilful artist cannot prescribe against it: the black magician cannot charm it. My soul, into what a calamity art thou plunged! With what an enemy art thou beleaguered? What opposition can'st thou make? What auxiliaries canst thou call in? How many bad copies of thy destruction are daily set before thee? How continually is thy death acted by others to thee? What comfort hast thou in that life which every minute threatens? What art thou but a man condemned, expecting execution? And how is the bitterness of thy death multiplied by the quality of thy fears? Were it a sickness whose distractions took not away thy means of preparation, it were an easy calamity: were it a sickness

whose contagion dissolved not the comfortable bonds of sweet society, it were but half a misery ; but, as it is—sudden, solitary, incurable—what so terrible—what so comfortless ! Sink not beneath thy fears : thy deliverance is God's royalty, and under His wing is thy salvation : in the midst of danger no danger shall befall thee. *Neither shall the plague come nigh thy dwelling.*—(*Ps.* xci. 10).

Psalm xci. 1, 3, 4, 5.—*Whoso dwelleth in the secret of the Most High shall abide in the shadow of the Almighty. Surely he will deliver thee from the snare of the hunter, and from the noisome pestilence ; he will cover thee under his wings, and thou shalt be safe under his feathers ; his truth shall be thy shield and thy buckler. Thou shalt not be afraid of the arrow that flieth by day, nor of the plague that destroyeth by noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee.*

And can the noise of death so fright thee in the street, and the cause of death not move thee in thy bosom ? Shall passing-bells tolling

for dying men afflict thee, and not the judgments of the living God affright thee? Shall the weekly bills of a silly parish clerk more move thee, than the sacred oracles of a holy minister? Shall the plague, inflicted upon others, more startle thee than many plagues denounced upon thyself? Be wise: avoid the cause, and thou shalt prevent the effect: be afraid of sin, and thou needest not fear the punishment. Fearest thou the infection? fly from it; but whither? Under the wings of the Almighty; but thy sins deny protection there? Then nail them to thy Saviour's cross. Fearest thou *yet*? O, hast thou so long subsisted under thine own protection, and darest thou not venture under His? Can there be a sanctuary more sure, a protection more safe? Fearest thou death under the wings of the God of life? or danger under the shadow of the Almighty? But the suddenness of that death denies preparation: His wings continually prepare thee: it banishes all thy friends, and in them thy comfort. When thou hast God to thy friend, what

comfort canst thou want that may not be found by prayer?—(*Ibid*, pp. 292-297).

A Gradual Change of Character the most Lasting.—Be not too rash in breaking an inconvenient custom : as it was gotten, so leave it by degrees. Danger attends upon too sudden alterations. He that pulls down a bad building by the great, may be ruined by the fall ; but he that takes it down brick by brick may live to build a better.—(*Enchiridion*).

HERBERT.

The Religious Man a Judge of Himself.—[HERBERT, born 1593, died 1635.]—There is a double state of a Christian even in this life—the one *military*, the other *peaceable*. The *military* is, when we are assaulted with temptations either from within or from without. The *peaceable* is, when the devil for a

time leaves us, as he did our Saviour, and the angels minister to us their food, even joy, and peace, and comfort in the Holy Ghost. These two states were in our Saviour, not only in the beginning of His preaching, but afterwards: also, as Matt. xxii. 35, He was tempted; and, Luke x. 21, He rejoiced in Spirit; and they must be likewise in all that are His. Now the parson, having a spiritual judgment, according as he discovers any of his flock to be in one or the other state, so he applies himself to them. Those that he finds in the peaceable state he adviseth to be very vigilant, and *not to let go the reins as soon as the horse goes easy*. Particularly he counselleth them to two things—first, to take heed lest their guilt betray them (as it is apt to do) to a coldness and carelessness in their devotions, but to labour still to be as fervent in Christian duties as they remember themselves were when affliction did blow the coals; secondly, not to take the full compass and liberty of their peace; not to eat of all those dishes at table which even their present health otherwise admits; nor to store their

house with all those furnitures which even their present plenty of wealth otherwise admits ; nor, when they are among them that are merry, to extend themselves to all that mirth which the present occasion of wit and company otherwise admits ; but to put bounds and hoops to their joys : so will they last the longer, and, when they depart, return the sooner. *If we would judge ourselves, we should not be judged.*—(*A Priest to the Temple*, ch. xxxiv., 1652.)

HILL.

Death a Bringer of Repose.—[HILL, born ———, died ———.]—Is it not, then, think you, a great folly that men are so unwilling to think of death ? Questionless it is. We see the mariner with joy thinks of the haven : the labourer is glad to see the evening : the soldier is not sorry when his warfare is accomplished : and shall we be grieved when the days of sin are ended ? It seemeth by this

which you have said that this life of ours is very troublesome ; for we are mariners, our haven is happiness : travellers, our journey is to Paradise : labourers, our hire is heaven : and soldiers, our conquest is at death. Is, then, our life both miserable and changeable ? Yea, verily, for it is compared to a pilgrimage, in which is uncertainty : a flower, in which is mutability : a smoke, in which is vanity ; an house of clay, in which is misery : a weaver's shuttle, in which is volubility : a shepherd's tent, in which is variety : a ship on the sea, in which is celerity : a mariner, who sitting, standing, sleeping, or waking, ever saileth on : a shadow, which is nothing to the body : to a thought, whereof we have thousands in one day : to a dream, whereof we have millions in one night ; to vanity, which is nothing in itself : and to nothing, which hath no being in the world (Psalm xxxix: 5). If all this be true, as it must needs be, because God hath said it, the hour of death is far better than the day of our birth. Is it so ? It is ; and that for these reasons :—(1). By it we are freed from many

present miseries (Rev. xiv. 13). (2). We are delivered from many future calamities (Isaiah lvii. 2.) (3). Our souls are received into glory (Luke xxiii. 43). (4). Our bodies are reserved to like glory (Phil. iii. 20). (5). That wise man Solomon thought so. (6). That holy man Paul wished so (Phil. i. 23). —(*The Pathway of Piety*, p. 113., 1629).

LIGHTFOOT.

Bible Mysteries Man's Checks.—[LIGHTFOOT, born 1602, died 1675].—Men, indeed, have made an obscure Bible; but God never did. As Solomon speaks, God made man righteous, but they found out sundry inventions. So God made the Bible plain as to the main of it; but men have found out inventions of allegorizing, scepticizing, cavilling, that would turn light into darkness; but that “the light shineth in darkness, and the darkness comprehends it not.” “That

which God hath sanctified, do not thou call common;" and that which God hath made plain, do not thou darken—nay, do not thou say it is dark. How plain as to the general is the history of Scripture! How plain the commands, exhortations, threatenings, promises, comforts, that are written there! Take a sunbeam and write, and is it possible to write clearer?

Those difficulties that are in Scripture— which indeed are not few—are not to drive us from the study of the Scriptures, as the inference would be made; but they are of another kind of aim and tendency. They are not unriddleable riddles and tiring-irons never to be untied; but they are divine and majestic sublimities: not to check our study of Scriptures, or of them, but to check our self-confidence of our own wit or wisdom. They are not to drive us from the holy ground where God shines in majesty in the burning bush, but to teach us to put off our shoes at the holy ground.—(*Works*, t. vii., p. 214).

WHICHCOT.

Aphorisms.—[WHICHCOT, born 1609, died 1683.]—It is not religion for a man to act all the days of his life upon the principles of his *education*.—(*Moral and Religious Aphorisms*, 1753.)

A great deal of time is contracted in *opportunity*, which is the flower of time.—(*Ibid.*)

In many cases it is very hard to fix the *bounds* of good and evil, because these part, as day and night, which are separated by twilight.—(*Ibid.*)

There ought to be a sovereignty of mind and understanding above sense and affection. We ought to use the means and enjoy the end. Grace is more than bodily temper, complexion, and constitution. A man existing in time ought to consider himself as lasting to eternity.—(*Select Sermons*, p. 136; Ed. 1698.)

GOODMAN.

God's Foreknowledge and Man's Salvation.—[GOODMAN, born —, died —.]—Then we shall easily be led into this scriptural hypothesis of the Divine decrees—viz., that as He decreed from all eternity to send His Son to be the Saviour of the world, so He then also determined that as many as should believe on Him should be saved, and such as did not so, should be damned; and then, what if we should find it to follow, from the nature of God's omniscience, that He must foreknow the individual persons that shall be saved or damned? Or, from the nature of His determinations, that only such and no other can be saved—namely, those He hath decreed to it: yet then it will be evidently to no purpose to gaze up to God's decrees; for then, whatever hath been written in the archives of heaven, it is certain it cannot contradict this—that if I believe and repent, and become a good and holy man, I shall be saved, or otherwise I shall be damned; and then all is plain before me, for in this case I have nothing further to do but

to make use of the means of grace which God affords me, and to look into my own heart and life for my evidences of heaven.

Thus, as the wise Persian, who sooner found the sun to be upon the horizon by turning himself towards the western hills, than he that, fixing his eyes upon the East, expected to see the sun itself—so we shall sooner find the beams of Divine favour in the reverse and reflection of them upon our own souls, than by a presumptuous prying into His secret purposes. And the consideration of truth will engage men in all care and caution, in all diligence and humility, in the use of means, till they gradually improve into a state of holiness and repose here, and to the assurance of the kingdom of heaven hereafter; and this is the course which the apostle leads us to (2 Tim. ii. 19.) “The foundation of God standeth sure, having this seal—the Lord knoweth them that are His; and let every one that nameth the name of Christ depart from iniquity.” As if He had said—“It is true, indeed, God knows from eternity whom He intends to save, and all such shall

eventually be saved and none else ; but our hope and comfort cannot be built upon unknown principles : such as are only recorded in heaven, but upon the counterpart of an holy life, or a conformity to those conditions which God hath expressed in His Gospel, as a copy from the original kept in His own bosom.”—(*The Old Religion Demonstrated*, p. 64.)

Presumptuous Professors.—There is a sort of men who seem to be mighty zealous of religion ; but their heart breaks out wholly in this way, that they fill the place wherever they are with noise and clamour, with dust and smoke. Nothing can be said in their presence, but instantly a controversy is started. Scarcely anybody is orthodox enough for them ; for they spin so fine a thread, and have such cobweb divinity, that the least brush against it is not to be endured ; and yet withal, they are as positive and decretal in their assertions that the Pope himself is nobody to them. One would think they were privy councillors of heaven, they

define with so great confidence what will, and what will not please God.—(*A Winter Evening Conference*, p. 61 ; 11th Ed. 1720.)

Lip-talk and Heart-talk about Religion.

—It is certain these two are as different things as sense and nonsense, or as life and varnish ; so that very paint and pageantry bears evidence of the excellence of that sincerity which I am recommending.....Do not you observe that nothing so much disparages a picture, as the presence of him for whom it was drawn ? Life hath a thousand vigours and beauties, which no hand of the painter can reach and display. So hath spiritual life when it puts forth itself—a spirit, a warmth, an air—or whatever you will call it, which cannot be so imitated, but it will shame and detect the rival. The great mischief of the world therefore, and the only security of hypocrisy, is, that the truth and life disappear, and give its counterfeit the stage entirely to act upon ; but let that appear and confront its adversary, and hypocrisy will be sensible of an unequal match, and blush or

withdraw itself. When men that feel the power of religion in their own souls will be persuaded to express themselves habitually, manly, and judiciously, they will baffle and confound all theatrical pretenders to religion. —(*Ibid.* p. 83.)

Our Saviour's Example within Doors.— I observe Him applying every accidental occurrence to His holy purposes, as it were by a kind of chymistry, separating the gross matter and subliming ordinary affairs to heavenly Doctrine; insomuch that there were scarcely any common affair of life—such as eating, or drinking, or recreation—no disease or infirmity of the body; no trade and occupation, such as merchandise or husbandry; no building or planting, ploughing or sowing; nay, not so mean employment, as women's leavening their bread, grinding at the mill, or sweeping an house, but He spiritualised them, and applied them to His designs. Now, if we would learn of Him, we might with great ease and without all violence, surprise men into religion; and

not only at every turn introduce pious discourse, but render the subject of it intelligible to the meanest capacities ; and withal, by those sensible resemblances, give such lively touches upon the minds of men, as that what we delivered upon those occasions would stick and remain with them.

And there is no great pains or skill required for the doing of this : the principal requisite to it is, a zeal of God's glory, and such a constant and fixed eye upon it as shall make us apprehensive of the opportunities that present themselves, and then a little humility to condescend to the weakness of people. Which two things pre-supposed, a very small exercise of fancy would draw the parallel and make the application ; as any man will quickly find that will set himself about it. As, for instance, when we visit a sick friend or neighbour, what a fair opportunity have we to discourse of the immortality of the soul ? And what an easy transition is it from a physician to a Saviour ? Or why may we not as well cheer up our afflicted friend with the comforts of religion, as well as amuse or divert

him with impertinent stories? Or suppose friends to be together, and disposed to be merry, why may not some word come in seasonably of the everlasting friendships in heaven, or of the continual feast of a good conscience? Why may not the common chat about news be elevated to the consideration of the good tidings of the Gospel? What hinders but our dishes of meat may be seasoned with a gracious word or two about the food of our souls? When men are talking of old age, it would be no great strain if thence our thoughts rise up to eternal life. Nor any great flight of fancy is requisite to improve all the accidents of our lives to the contemplation of divine Providence, which orders and governs them. In a word, everything is capable of improvement if we be not wanting: we shall never want opportunity if we embrace it: anything will serve an intent mind and a devout heart to these purposes.—*Ibid.* 89-91).

Disputers about Religion.—Whenever I see a knot of these disputants together, it

puts me in mind of a story or fable, which you will, of a company of apes that had gotten a glow-worm amongst them, upon which they heaped sticks and other combustible matter ; and, laying their heads together, blew with all their might, hoping to make some improvement of that little shining particle ; but, when they have done all they can, are neither able to increase the light, much less to warm themselves by it. So these busy disputing wits, after all their blustering, neither bring any useful truth to light, nor warm their own or other men's breasts with any spark of true piety or charity ; but, contrariwise, frequently obscure the one and extinguish the other.—(*Ibid.* 63).

TIMOTHY ROGERS.

No House without Care.—[ROGERS, born ———, died ———.]——Look into the country fields, there you see toiling at the plough and scythe ; look into the waters, there you see

tugging at oars and cables; look into the city, there you see a throng of cares, and hear sorrowful complaints of bad times and the decay of trade; look into studies, and there you see paleness, and infirmities, and fixed eyes; look into the court, and there are defeated hopes, envyings, underminings, and tedious attendance: all things are full of labour, and labour is full of sorrow; and these two are inseparably joined with the miserable life of man.—(*A Discourse concerning Trouble of Mind*, 322).

PLAIFERE.

Grace and Free Will.—[PLAIFERE; born —, died —.]—Since his (Adam's) fall, that freedom of man is to kind of things decayed, and to things spiritual utterly lost: which being granted, yet this is to be added, that God, who knew and permitted this fall and loss, knew also how to provide and to prepare graces of His powerful Spirit, to re-

store and supply that which was lost, and how to give a new commandment, or make a new covenant with man fallen, fit and proportionable to the impotent will of man, and to those graces of His Spirit which He would be ever ready to supply : either preventing man or working in him, or assisting, helping, protecting, preserving him, as need shall require ; so that this noble creature still might hold and keep the place and rank of a free creature.

For we may not think that the wisdom of God made such an one to show him to the angels and to the world, and ever after to have banished him out of the world ; or to have admitted so notorious a defect in this universe, that there should not be found in it the noblest nature of things here below, above a day or two, in the very infaney of the world ; and ever after men should all either be necessarily evil or necessarily good. The old saying, therefore, must be remembered : “ If there be not the grace of God, how shall God save the world ? If there be no free will in man, how shall God judge

the world?" Grace is to be defended, so as we do not subvert the freedom of man's will; and the free will of man is to be defended, so that we do not evacuate the graces of God.—(*An Appeal to the Gospel, &c.*, 1652, at the end).

BISHOP PEARSON.

The Communion of Saints.—[PEARSON, born 1612, died 1686].—The saints of God, living in the Church of Christ, have communion with God the Father (1 John iii. 1; 2 Peter i. 4). II. The saints of God, living in the Church of God, have communion with the Son of God (1 John i. 3; 2 John 9; John xvii. 20—23). This communion of the saints with the Son of God is, as most evident, so most remarkable. He hath taken unto Him our nature and infirmities: He hath taken upon Him our sins, and the curse due unto them, while we all have received of His fulness—grace for grace (John i. 16),

and are all called to the fellowship of His sufferings, that we may be made conformable, to His death (Phil. iii. 10). What is the communion of members with the Head, of branches with the Vine?—that is, the communion of saints with Christ; for God hath called us to the fellowship of His Son Jesus Christ (1 Cor. i. 9). III:—The saints of God, in the Church of Christ have communion with the Holy Ghost. The saints are, therefore, such because they partake of the Holy Ghost; for they are, therefore, holy because they are sanctified, and it is the Spirit alone which sanctifieth: besides, the communion with the Father and the Son is wrought by the communication of the Spirit; for hereby do we become the sons of God, in that we have received the spirit of adoption, whereby we cry, “Abba, Father” (Gal iv. 6, 7; Rom. viii. 15). This is the communication which the saints enjoy with the Three Persons of the blessed Trinity; for our Saviour hath made us this most precious promise (John xiv. 13). Here is the soul of man made the habitation of God the Father and of God the

Son; and the presence of the Spirit cannot be wanting where those two are inhabiting (1 Cor. iii. 16). IV. The saints have communion with the holy angels (Heb. i. 14; Matt. xvii. 10). They have a particular sense of our condition (Luke xv. 10). V. The servants of God, living in the Church of Church, have communion with all the saints in the same Church (1 John i. 7). We all have the benefit of the same ordinances—all partake of the same promises—all endued with the graces of the same Spirit—all united with the same mutual love and affection, keeping the unity of the Spirit in the bond of peace (Eph. iv. 3): all engrafted into the same stock, and so receiving life from the same root, all holding the same Head (Col. ii. 19). Lastly, the saints of God are in communion with all the saints departed out of this life and admitted to the presence of God. “Ye are come (saith the apostle) unto Mount Zion, and to the city of the living God, and to the spirits of just men made perfect” (Heb. xii. 22, 23). The mystical union between Christ and His Church, the spiritual

conjunction of the members to the Head, is the true foundation of that communion which one member has with another: all the members living and increasing by the same influence which they receive from Him; but *death* maketh no separation in the mystical union, no breach of the spiritual conjunction; and, consequently, there must continue the same communion between their persons in their life: they cannot be said to be divided in death, which had no power over that sanctity by which they were first conjoined.—(*On the Creed.*)

SIR MATTHEW HALE.

Good Works, What they Are, and Why Required.—[HALE, born 1609, died 1676].—A good work, in general, is a holy or gracious action, to the making up of which these four things are necessary. (1). The principle must be good from which it proceeds: it must be from an honest and upright heart,

from a pure conscience, from faith unfeigned. (2). The matter must be good. (3). It must be well done. (4). It must be done to the glory of God—good works are necessary to salvation; so, as though we are not like to be saved by works, yet we cannot be saved without them. He that works not, shall not eat bread in the kingdom of God. Good works signify the same with a good life—the doing and observing all things which God hath commanded us; our living holily, honestly, circumspectly, fruitfully; the exercising of all the graces of Christ—faith, love, hope; the subduing and mortifying of lust and corruption: the governing our hearts and tongues; the ordering of our carriage towards God and men; all acts of religion, righteousness, mercy, charity, praying, fasting, hearing, sanctifying the Sabbath; lending, giving, forgiving, peace-making, instructing, exhorting, reproofing, comforting, denying ourselves, taking up our cross, following Christ.—(*Vind., Piet.*)

EVELYN.

A Christian Parent's Resignation.—
[EVELYN, born 1620, died 1706.]—"Oh dear, sweet, and desirable child, how shall I part with all this goodness and virtue without the bitterness of sorrow and reluctancy of a tender parent? Thy affection, duty, and love to me was that of a friend as well as a child. Nor less dear to thy mother, whose example and tender care of thee was unparalleled; nor was thy return to her less conspicuous. Oh! how she mourns thy loss! How desolate hast thou left us! To the grave shall we both carry thy memory! God alone (in whose bosom thou art at rest and happy!) give us grace to resign thee and all our contentments (for thou, indeed, wert all in this world!) to His blessed pleasure. Let Him be glorified by our submission, and give us grace to bless Him for the graces He implanted in thee, thy virtuous life and pious and holy death, which is, indeed, the only comfort of our souls, hastening, through the infinite love and mercy of the Lord Jesus, to be shortly with thee, dear child, and with

thee and those blessed saints like thee, to glorify the Redeemer of the world to all eternity! Amen.”—(*March 10, 1685.*)

BOYLE.

A Thought upon the Bible.—[BOYLE, born 1626, died 1691].—There is such fullness in that Book that oftentimes it says much by saying nothing; and not only its expressions but its silences are teaching, like the dial in which the shadow as well as the light informs us.—(*Study of Holy Scripture.*)

BISHOP HOPKINS.

Great Evil and Danger of little Sins.—[HOPKINS, born 1633, died 1690].—The same holy and just God, who hath commanded us to love and fear Him with all our souls and with all our might, hath also commanded us

to abstain from every vain thought, and from every idle and superfluous word. The *least* command hath power to bind the conscience to obedience, as well as the *greatest* ; because the *least* is enacted by that sovereign God to whom all souls and consciences are subject as well as the *greatest*. It is not the greatness or smallness of the coin, but the image of the king stamped upon it, that authorizeth it and makes it current : so truly, the holiness and purity of God's nature, once imprinted upon the least command, makes it fully authoritative and obligatory, as if it were the highest and the chiefest.—(*Sermons* : edit. 1710, p. 390.)

Do you think that God's holiness will bear with your little sins ? Believe it—these little sins do arm God's terrible power and vengeance against you : and, as a Page may carry the sword of a great warrior after him, so your little sins do, as it were, bear the Sword of God's justice, and put it into His hands against you.—(*Ibid.* 392.)

Little sins do greatly deface the image of God in the soul. Adam was at first created according to the similitude and likeness of God: he had the Divine Portraiture drawn upon his soul by the creating finger of the Almighty; and yet we see how little a sin defaced it, and spoiled him of all his glory. In curious pictures a small scratch is a great deformity. Certainly the image of God is such a curious piece of workmanship, that the least scratch or flaw in it, by the least sin, deforms and turns that which before was the image of God, into the image of the devil.—(*Ibid.* 393.)

Little sins do maintain the trade and course of sinning. The devil cannot expect always to receive such returns of great and crying impieties; but yet when he keeps the stock of corruption going, and drives on the trade of sinning by lesser sins, believe it, corruption will be on the thriving hand, and you may grow rich in guilt and treasure up.

to yourselves wrath against the day of wrath, by adding those that you call little sins unto the heap. It is not possible that any sinner in the world should be always raging against God by daring and staring sins ; for, though the principle of corruption aims still to exert its utmost strength, yet the faculties in which it dwells, and by which it acts, cannot bear so constant an intentness : there must be, therefore, in the vilest sinners some intermission ; but yet in this intermission there is the continued practice and course of small sins that tack and unite them together : betwixt the commission of one gross sin and another, intervenes a constant neglect and forgetfulness of God—a constant hardness of heart—and a constant vanity and unfruitfulness of life ; and by these, though sinners look upon them as small sins, yet they still plod on in the way to hell and destruction without any stop or interruption.

In sharp diseases the violence of the fit does not last so long as the disease lasts, at times there is an intermission, but still there is a constant distemper in the body.

So when the pang of a violent sin is well over, yet still there remains a constant distemper in the soul, which, though it be not outrageous, yet still continues the soul's disease, and will bring it to its death at last. In the fortification of a city or town all the ramparts are not castles and strong-holds ; but between fort and fort there is a line drawn that doth, as it were, join all together and makes the place impregnable. So is it in the fortification of the soul by sin. All sins are not strong-holds of Satan : they are greater and grosser sins ; but between these is drawn a line of smaller sins so close that you cannot find a breach in it, and by these the heart is fenced against God. Now, is it nothing that your little sins fill up all the void spaces of your lives ? Is it nothing that you nowhere lie open to the force and impression of the Holy Spirit ? He by His convictions batters the greater and more heinous sins of your lives ; but these strong-holds of Satan are impregnable, and give Him the repulse. He seeks to enter in by the thoughts ; but these are so fortified

by vanity and earthly-mindedness, and a thousand other follies, that though they are but little sins yet swarms of them stop up the passage, and the soul is so full already that there is no room for the Holy Spirit to enter.

There is not a sinner here, if he will make an impartial search within him, but will find the experience of this in his own breast. When at any time you have flown out into the commission of any boisterous and notorious wickedness, have you not afterwards found that you live in a most constant liking and allowance of little sins? When once a man is stunned by some heavy blow, a small nip or pinch is not then felt by him; and, when once conscience is deadened by the stroke of some great and scandalous sin, afterwards it grows less sensible of the guilt and evil that there is in smaller sins; and thus you live in them without pain or regret, till you fall into some notorious wickedness that more hardens the heart and more sears the conscience: and what is this but to run round from sin to sin, from a small sin to a

great sin, and from a great sin to a small sin again, till hell put a period to the circle ?

There are more beyond comparison that perish and go down to hell by the commission of *little sins*, than by those that are more notorious and infamous. Here perisheth the hypocrite and here the formal professor : here perisheth your honest, civil, neighbourly man, that is so fair and upright in his dealing, that you can see nothing that is gross and scandalous by him. Oh ! but yet the blood of their precious and immortal souls runs out and is spilt for ever, through those insensible wounds that *little sins* do make.—
(*Ibid.* 394-5.)

What great difference is there whether your eternal burning be kindled by many sparks, or by one firebrand ?—whether you die by many smaller wounds, or by one great one ? Many *little items* may make a debt desperate, and the payment impossible.—(*Ibid.* 396.)

Working out our Salvation.—Consider, we are all of us very busy, active, creatures; the frame and constitution of our nature is such as we must be working some work or other; and, therefore, since we must be working, why should we not work the works of God? We do not simply exhort sinners to work, neither, indeed, need we. You have active faculties and stirring principles within you, that must and will be still in employment; and, when your hands cease, yet then your hearts and thoughts are at work: your whole lives are nothing but actions; yea, when your thoughts themselves are most unbent and most remiss—when they are most vanishing and glimmering, so that yourselves scarce know what they are—yet then are they visibly working, though you perceive it not. Now, what is it that God requires of you? It is not that you should be more employed than you are—that you should do more than you do; for that is impossible, because you are never idle doing nothing; but it is, that what you do should be done in order unto heaven and salvation;

and how reasonable is such a command as this? It is not more work that God expects from you, only other work: your thoughts need not be more than they are, but they must be more spiritual than they are: your desires no more, but only more gracious: your actions no more, but only they must be more holy than they now are. Let but grace regulate what nature doth, and the art of working out your salvation is attained. The wheels of a watch move as fast and as quick, when it goes false, as when it goes true; and if the watch be but at first set right and true; the same activity that makes it go false, will make the motions go right and orderly. Truly, you yourselves are like your watches: your faculties are the wheels of your souls, and they move and click as fast when they go false, as when they go right; and, if grace doth but once set them right, the same activity of nature that makes them work falsely and go amiss, will also continue their motion orderly and regular when once they are set right.—(*Ibid.* 606).

The Reward of the Saints in Heaven.—

This is now so great that it is impossible for you to conceive. It is such as eye hath not seen, ear hath not heard, nor hath it ever entered into—no, nor can it enter into the heart of man to conceive what God hath prepared for them that love Him, as the apostle speaks. If St. Paul were now preaching, and pressing this very consideration of the infinite glorious reward; it would possibly be expected that he who suffered a translation, and was admitted as a spy into the Land of Promise, should at his return make some relation of it, and discover something of the riches and glory of that place; and would not all flock about him, as men do about travellers, to enquire a description of the country whence they come?—who the people and inhabitants are?—what are their manners and customs?—what is their employment?—who is their king, and what subjection they yield unto him? Thus inquisitive, truly, our curiosity would be; and yet when St. Paul purposely relates his voyage to the other world, all that he speaks of it is only this—“*I knew a man caught up into Paradise, and who heard things that no man*

could, nor is it lawful for any man to utter." The glory of heaven is such that it never can be fully known, till it be fully enjoyed ; and yet, if heaven were ever made crystallly transparent to you—if ever God opened you a window into it, and then opened the eye of your faith to look in by that window, think what it was that you there discovered—what inaccessible light—what cherishing love—what daunting majesty—what infinite purity—what over-loading joy—what insupportable and smiling glory—what rays and sparklings from crowns and sceptres, but more from the glances and smiles of God upon the heavenly host, who for ever warm and sun themselves in His presence. And when you have thought all this, then think once again that all your thoughts are but shadows and glimmerings ; that there is dust and ashes in the eye of your faith, that make all these discoveries come infinitely short of the naked glory of these things. And then you may guess, and guess somewhat near, what heaven is.—(*Ibid.* 613).

Conscience.—It hath the office of a judge to acquit or condemn. If it hath proved us unbelievers, strait it pronounceth us condemned persons ; or, if it evidences our faith to us, presently it justifies and acquits us. Hence it is that wicked men are haunted with pale fears and ghastly reflections, because they are always malefactors arraigned at a bar—a bar that they carry about with them in their own breasts, where they hear a thousand witnesses sworn and examined—where they have their judge ten thousand times a day pronouncing them cursed. And hence it is also that there is sometimes diffused into the hearts of God's children such sweet joy, such solid peace, such calm stayedness, and some prelibation of heavenly bliss, because they carry in their breasts a court of judicature where their earthly judge, conscience, acquits them and assures them that their heavenly Judge will do so too. This is conscience, that truthful register in every man's bosom, that writes down the actions, discourses, and cogitations of every hour and minute.—(*Ibid.* 661.)

Sinners think they have good peaceable consciences because they do not menace, torment, and worry them. And, alas, how can they? Their consciences are murdered: there is no sense nor life left in them. This is not peace, but a solitude and desolation of conscience.—(*Ibid.* 663.)

Daily Confession of Sin.—As in the emptying of a pond where there are many streams rising and bubbling up, if we stop and intermit the work, the pond grows presently full again. Truly our hearts and consciences are like such ponds, in which there are many corrupt streams still spouting up. Now, confession is the clearing of it out, which if we do but for a while intermit, our consciences again grow as full of sin and guilt as ever.—(*Ibid.* 671.)

The Good Man's Treasure.—There is a saying in Plutarch recorded of a rich Roman (Crassus), that “he did not think that man rich who knew all that he had.” Truly in this man's account a Christian is truly rich:

he hath laid up more treasure than himself knows of; yet, although a Christian knows not how much he hath, yet he shall lose none: it is safe, being laid up in heaven; every star is as a seal set upon the treasure door.—*Ibid.* 547.)

Suppose a sweeping shower should upon a sudden fall, and wash away the loose dust that lies upon your ground—would you count this a loss of your land? Would any of you be troubled at this, as being bereaved of a part of your estate? Truly to the child of God all the things of the world are no other: and if a tempest of Providence suddenly sweeps them away, he is not troubled at it; he counts it no loss of his inheritance; the dust only is washed away, but the land is safe still.—(*Ibid.* 553.)

Grief, Sin's Legacy.—Tears are the inheritance of our eyes: either our sufferings or our sins call for them; and nothing can dry them but the dust of the grave.—(*Ibid.* 581.)

The Good Man's Light and Shade.—It has been observed that those are the fixed stars that tremble most. So Christians, who are fixed immoveably in the unchangeable love of God, are as stars fixed to the heavens in their orbs ; yet they are most of all in trepidation and trembling, when they reflect upon themselves and think that, instead of being stars in heaven, they might have been fire-brands in hell.—(*Ibid.* 644.)

It may so happen that those saints whose joys and comforts are at one time fresh and verdant, at another time wither and drop off, so that they look upon themselves as rotten trees. Whence proceeds this? It is not from the Spirit of God. Sometimes natural melancholy obstructs the sense of divine comfort. As it is in clear water, when it is still and transparent, the sun shines to the very bottom ; but, if you stir the mud, presently it grows so thick that no light can pierce into it. So it is with the children of God : though their apprehensions of God's love be as clear and transparent, sometimes as the very air

that the angels and glorified saints breathe in heaven, yet if once the muddy humour of melancholy stirs they become dark, so that no ray of comfort can break into the deserted soul.—(*Ibid.* 650.)

The Throne of Grace.—God hath established a throne of grace whereon He sits, and unto which He invites His people to approach with a becoming confidence (Heb. iv. 16). *Let us come boldly to the throne of grace.* As that Emperor counted his clemency disparaged, when any delivered a petition to him with shaking hand, as though he doubted of his favour—so God loves, when we make our addresses to Him, that we should do it with full assurance of faith, nothing doubting of acceptance with Him and of an answer from Him. He that asks timorously only begs a denial from God; but yet, that this boldness may not degenerate into rudeness and irreverence, He requires that our freedom with Him be tempered with an awful fear of Him: we must come in all humility and prostration of soul, with broken hearts

and bended knees, to touch the golden sceptre that He holds forth to us.—(*Ibid.* 651.)

How to use our Transgressions.—A true Christian may gain some advantage by his very falls. As husbandmen make use of the very thorns and briars that grow in their fields, to stop the gaps and strengthen the fences about them; so should we improve our very sins and failings to fence our souls, that we lie not open to the like temptations for the future.—(*Ibid.* 703.)

BISHOP BROWNING.

The Thorn before the Flower.—[BROWNING, born —, died —.]—The first physic to recover our souls is not cordials, but corrosives; not an immediate stepping into heaven by a present assurance, but mourning, and lamentations, and a bitter bewailing of our former transgressions. With Mary Magdalene we must wash Christ's feet with our

tears of sorrow, before we may anoint His head with "the oil of gladness." When the grace of God comes to dwell with us, it is fear and sorrow make the forcible entry, though it be faith and love that keep the after possession.—(*Sermon : Acts ii. 37.*)

WORTHINGTON.

Submission to God the Soul's Way to Light and Peace.—[WORTHINGTON, born 1618, died 1671.]—Self-resignation is the way to light, and that in the greatest difficulties and darkest perplexities. There is a kind of divine oracle within the self-resigning soul, which speaks clearly and plainly—not darkly and ambiguously, as that oracle in Greece. There is a spiritual priesthood, which hath the Urim and Thummim—not upon the breast, as Aaron had (Exodus xxvii. 30), but within the breast: light and integrity go together. "The secret of the Lord is with them that fear Him; and He

will show them His covenant" (Psalm xxv. 14); or, as it is better in the margin, "and His covenant to make them know it:" that is, it is part of God's gracious covenant not to conceal from them, but to make them know His will. That which concerns them to know and practise, God will not hide from the sincerely obedient. God makes such "to know wisdom in the hidden part" (Psalm li. 6); or, "in the hidden man of the heart" (1 Pet. iii. 4), to use St. Peter's phrase.

That may be safely understood and is most true of the self-resigning soul, which the son of Sirach doth affirm:—"Let the counsel of thine own heart stand, for there is no man more faithful unto thee than it; for a man's mind is sometimes wont to tell him more, than seven watchmen, that sit above in a high tower" (Eccles. xxxvii. 13, 14). Now, the doubts and solitudes, that perplex and disquiet Christians, may be chiefly ranked under these two heads: they are either about their duty, or about their state; and, in both, self-resignation is the way to light.

First. Be the doubts and perplexities

about our duty—what we are to do. The self-resigning soul is in the best disposition to give a right judgment in this case; as also the best prepared to receive divine light, and the guidance of God's counsel.

Such a soul is wholly made for obedience and quiet submission to the will of God. It is brought up at the feet of Christ; sits there, with Mary, in the posture and spirit, and all the becoming qualities of a willing and obedient disciple; and the Teacher of Souls will not forget "to show" unto such "the path of life" (Psalm xvi. 11). God will write His law in the humble and obedient heart; the laws and rules of life and obedience shall be written within it, by the Spirit of the living God. "The meek shall He guide in judgment: the meek shall He teach His way" (Psalm xxv. 9). The eternal characters of goodness and righteousness, which are in the mind of God, are copied out and transcribed in the soul of a resigned Christian: "We have the mind of Christ" (1 Cor. ii. 16), saith the apostle; and these letters are not dead letters, like those written with ink and

paper; but they are living haracters, as they are in God, and writ on living tables; they are "the law of the Spirit of life" (Rom. viii. 2)—an inward living principle in such souls.

The self-resigning soul is still and silent before the Lord: lusts and corrupt interests, which make a continual noise and clamour in the unregenerate and unresigned by their importunate solicitations, and fill them with din and tumult, are here quieted and silenced; and therefore such a soul is better prepared to hear God coming to it in "the still small voice" (1 Kings xix. 12), as once He did to Elias. Those soft and gentle whispers of the Spirit, those inward manifestations of Himself, are best discerned and attended to in this solemn silence. When the wind is high, and beats upon the windows and doors of the house, it is hard to hear what is said within. All tumultuous and boisterous passions must be calmed, and the soul be in a state of due stillness and tranquillity to hear what God speaks to it. And when this is the language of our hearts, as it was of Samuel—"Speak, Lord, for thy servant heareth" (1 Sam. iii,

10), then it is that we hear a voice behind us, saying, "This is the way, walk ye in it" (Isaiah xxx. 21); and thus shall "the path of the just be as the shining light, that shineth more and more unto the perfect day" (Proverbs iv. 18).

Be the doubts about our condition or state—what it is toward God, and in reference to eternity; as St. James speaks:—"From whence comé wars and fightings?" (James iv. 1). I may add, whence come those fears, anxieties, and uncertainties, that are to be observed in many about the state of their souls—those fears that have torments in them? Come they not hence, even from the lusts that war in their members? One lust often wars against another; but all "war against the soul" (1 Pèter ii. 11). Are not most of those tormenting fears and troubles in Christians, to be resolved into the want of an entire self-resignation, as the proper and true ground? Men will not come thoroughly to this. They would be indulged in something or other, and yet would be at peace and rest: they would be cured of their distemper, and

yet are unwilling to have the root of it taken away.

Consider therefore:—Is there not something of self-will that works, and is too powerful within thee? Wouldest thou not be unresigned, and please thyself in this or that thing? Dost thou not say with Naaman the Syrian, “The Lord pardon thy servant in this thing” (2 Kings v. 18); and as Lot in another case—“Is it not a little one?” (Gen. xix. 20). If it be so, God, who seeth the heart, seeth all this, and He will not be mocked, nor be bribed to give thee peace, by thy making a great show of being subdued and resigned in other things. But if by the power of God’s grace our wills be entirely subjected to the divine will, we cannot have the least reason, upon any account whatsoever, to torment ourselves with anxious thoughtfulness about our state: we may be sure that the outward hell shall not be our portion, if we are delivered from the hell within; and that we cannot miss of the heaven above, while we have a heaven within us, and are put into a fit disposition for it by a

free resignation to the will of God.—(*Great Duty of Resignation to the Divine Will*, 1675).

SWINNOCKE.

The Strong Man Plundered.—[G. SWINNOCKE, born —, died 1673.]—The work of regeneration doth also reach to the body: the strong castle of the soul being taken and sanctified, the tower of the body commanded by it presently yieldeth. When Satan sat on the throne of the soul as king, the members of the body (which the Holy Ghost termed in unregenerate persons *weapons of unrighteousness* (Rom. vi. 13), were his militia; and employed to defend his unjust title, to execute his ungodly designs, to perform his hellish pleasure: the head to plot, the hand to act, the feet to run, the eyes to see, the ears to hear, the tongue to speak for him; but, as when an enemy is conquered, and a magazine in war is taken, the general maketh

use of those arms and that ammunition for his service, which before were employed against him: so the strong man Satan, being beaten out of his strongholds by Christ, the stronger than he, the members of the body which before were *instruments of unrighteousness unto sin*, are now *instruments of righteousness unto God* (Rom. vi. 13).—(*The Door of Salvation Opened*, p. 35. 1660.)

Bright City seen by Faith.—It is reported of Godfrey of Bulloign, in his expedition to the Holy Land, that when his army came within sight of Jerusalem, beholding the high turrets and fair fronts (which were skeletons of far more glorious bodies), they were so transported with joy that they gave such a shout, that the very earth was said to ring again. How might thine heart leap with joy, when thou upon thy death-bed shouldst with the eye of death behold the stately turrets, and pearly gates of the new and eternal Jerusalem! Thou mightest contentedly leave thine earthly habitation for thy Father's house, and joyfully bid adieu to thy corrup-

tible silver, and airy honours, for an *enduring substance and 'an eternal weight of glory.*—
(*Ibid.* p. 270.)

The Difficult and Narrow Way to Heaven.
—Reader! didst thou never know of any that were in a journey, and, coming to some deep dirty lane, they thought to avoid it, and broke over the hedge into the field? But when they had rode round and round, they could find no way out, but were forced to go out where they got in; and then, notwithstanding their unwillingness, to go through that miry lane, or else not to go that journey—truly so it is in the 'journey to heaven. Thou art now come to this deep lane of humiliation, through which all must go that will reach that city *whose builder and maker is God.* Do not think to avoid it: no, not the least part of it; for this is the narrow way and straight gate that leadeth to life.—
(*Ibid.* p. 399.)

BISHOP BULL.

The Middle State of the Soul after Death.
—[BULL, born 1634, died 1709].—The Apostolic writers were wont to express the different place and state of good and bad men, presently after death, by this and the like phrases, that they went to their *own proper, due, or appointed places*—that is to say, places agreeable to their respective qualities: the good to a place of happiness, the wicked to a place and state of misery. If there were one common receptacle for all departed souls, good and bad (as some have imagined), Judas could not be said, presently after death, to *go to his own proper place*, nor Peter to his; but Judas hath his proper place, and Peter his. And here what avails a difference of place, unless we allow also a difference of state and condition? If the joys of paradise were in hell, hell would be paradise; and if the torments of hell were in paradise, paradise would be hell. Judas, therefore, is in misery and Peter in happiness. If presently

after death, one common gulph of insensibility and oblivion swallowed up the souls of good and bad alike, the state of Judas and Peter would be the same. The result of all which is manifestly this—that the souls of men do not only subsist and remain after the death of their bodies, but also live and are sensible of pain or pleasure in that separate state: the wicked being tormented at present with a piercing remorse of conscience (that sleepy lion being now fully awakened), expecting a far more dreadful vengeance yet to fall on them; and, on the other side, the good being refreshed with the peace of a good conscience (now immutably settled), and with unspeakable comforts of God, and yet joyfully waiting for a greater happiness at the resurrection.—(*Works*, t. i. 50, Edit. 1827.)

Of Angels.—The starry heaven is but as it were the floor or pavement of a heaven above it, the supreme or highest heaven, which is by consent of nations the place of the Almighty's most especial presence: all men by a kind of natural instinct, with minds, eyes,

and hands lifted up, directing thither their prayers to God ; and can we fancy that the universal King hath no servants to wait on Him in His presence-chamber, when we see so many paying their devotion to Him at so great a distance here below ? Natural reason, therefore, directs and leads us to an acknowledgment that there are certain intelligent creatures in the upper world who, as they are more remote from the dregs of matter wherein we are immersed, so they are of a more pure, refined, and excellent substance, and as far exceeding us in their way of understanding and glorifying the supreme God, as they are of nearer admission to the place where His glory is in the most especial manner manifested ; and these are they who in our sacred writings are known by the name of Angels.—(*Works*, t. i. p. 269.)

Of Angels Ministering.—Although the holy angels are the most excellent creatures, yet they are but creatures ; and therefore we must not be so scared and dazzled with their excellence as to fall down and worship them,

but rather join with them in rendering all divine honour to the supreme God alone, to whom we are fellow-servants with them, although in a lower rank or station. Hence the angel that appeared to St. John, would not suffer him to fall down before him for this reason, that he was his *fellow-servant* (Rev. xxii. 8, 9). We may observe, that the angel styles himself the *fellow-servant* not only of St. John and those other excellent men the prophets (who by their office and extraordinary mission from God were themselves after a sort made angels of God), but universally of *them which keep the sayings of this book*—*i. e.*, of all faithful, all truly pious men; so that, if the meanest sincere servant of Christ had been in St. John's room, and done as he did, the angel would, after the same manner, have refused the honour done to him, and for the same reason, because he was his *fellow-servant*.—(*Ibid.* p. 279.)

The Office of Holy Angels towards the Faithful.—We may trace the footsteps of

this secret providence over us in many instances. How often may we have observed strong, lasting, and irresistible impulses upon our minds to do certain things, we cannot scarce for the present tell why and wherefore, the reason and good success of which we afterwards plainly see? So, on the contrary, there are oft-times sudden and unexpected accidents, as we call them, cast in our way, to divert us from certain enterprises we are just ready to engage in, the ill consequences of which we do afterwards, but not till then, apprehend. Hither also we may refer that lucky conspiracy of circumstances which we sometimes experience in our affairs and business, otherwise of great difficulty, when we light upon the *τὸ νῦν*, or *nick of opportunity*; when the persons, whose counsel or assistance we most need, strangely occur, and all things fall out according to our desire, but beyond our expectation. What strange ominous bodings and fears do many times on a sudden seize upon many certain approaching evils, whereof at present there is no visible appearance!

And have we not had some unquestionable instances of men not inclined to melancholy, strongly and unalterably persuaded of the near approach of their death, so as to be able punctually to tell the very day of it, when they have been in good health, and neither themselves nor their friends could discern any present natural cause for such a persuasion, and yet the event hath proved that they were not mistaken? Now, it is no enthusiasm, but the best account that can be given of them, to ascribe these things to the ministry of those invisible instruments of God's providence that guide and govern our affairs and concerns—by the angels of God.—(*Ibid.* 295.)

Of Angels as our Guardians.—Whether every faithful person, during his life on earth, hath his particular Guardian Angel more constantly to preside and watch over him? —I answer, the affirmative hath been a received opinion, and seems to be confirmed by some very considerable texts of Scripture. In the eighteenth chapter of St. Matthew,

verse 10, our Saviour cautions all men to take heed *how they offend any of His little ones that believe on Him*; subjoining this reason of that caution, *For I say unto you, their angels do always behold the face of my Father which is in heaven.* They have their guardian angels to assist them, and to avenge all injuries done unto them; and, therefore, take heed how you offend them. The main force of the proof lies in the pronoun, **THEIR** angels, which plainly intimates that all Christ's little ones who believe in Him—*i.e.*, all humble and faithful persons—have their proper angels assigned to them as their guardians and protectors.

Another text which seems plainly to countenance the opinion of guardian angels, is that known one in the twelfth chapter of the Acts of the Apostles, where we read that St. Peter, having been imprisoned by Herod, and being miraculously delivered out of prison by an angel, presently comes *to the house of Mary the mother of John, whose surname was Mark, where many Christians were met together unto prayer, and, probably,*

praying for St. Peter's deliverance: coming to this house, and knocking and desiring entrance, the maid that came to the door hearing and knowing his voice, and being surprised with joy and wonder at his unexpected coming, left the door shut as it was, and, running back to the company, tells them that Peter was at the door. But they, being persuaded that Peter was at that time fast enough in his chains, slighted the maid's report, yea, accused her of madness. But she soberly and constantly affirming that it was even so as she had said, they then (supposing it impossible it could be Peter himself) made this conclusion, *It is his angel—i.e.*, his guardian angel, assuming at that time his shape and voice. The whole story you may read, verse 12-16, of that chapter.

To these two texts out of the New, I shall add a third out of the Old Testament. It is in the fifth chapter of Ecclesiastes, where the wise man, having declared the necessity of keeping all those lawful vows which we have once made unto God, how inconvenient soever they may afterwards appear to be (v. 4, 5),

he enforceth what he had said (v. 6.) in these words, *Suffer not thy mouth to cause thy flesh to sin; neither say thou, BEFORE THE ANGEL, it was an error; wherefore should God be angry at thy voice and destroy the work of thine hand?*—where we have this very strong argument to dissuade us from violating those vows we have once made to God: and an answer to an excuse, men commonly hold to palliate that sin. The first argument is drawn from the danger of bringing thereby the judgment of God on our family, in these words: “*Suffer not thy mouth to cause thy flesh to sin*”—i.e., Do not, by making vows, which thou afterwards violatest, bring sin, or the punishment of sin, upon thy children or posterity, which are thine own flesh. The second argument is taken from the curse, which will certainly fall upon the estate of the offender in this kind—“*Wherefore should God be angry at thy voice, and destroy the work of thine hands?*”—as if He had said, What a folly and madness is it in thee, by uttering a vow with thy voice, which thou afterwards breakest in thy practice, to pro-

voke Almighty God to destroy and blast that estate which was gotten by the work of thy hands, and is the fruit of thy labour ; but because men are apt, notwithstanding, to excuse this grievous sin, by pretending that they were in an error and did not well consider what they did when they made this vow, the wise man, therefore, obviates this excuse in these words : “ *Neither say thou before the angel, it was an error* ”—*i. e.*, Do not seek out excuses to lessen thy fault ; the angel of God was solemnly present when thou madest thy vow, and takes notice of thy breach of it, and shall be the instrument of the divine justice in punishing it.

Here we have *the angel* in the singular number—not *the angels*, in the plural—to denote some one certain angel ; and then this angel is described as the angel before whom, and in whose presence, the person vowing is, as the inspector and observer of his words and actions, which gives us the plain notion of a guardian angel. And, by the way, we may farther observe from this text that it belongs to the office of our guardian angel,

not only to secure us from dangers, but to inspect and govern our actions; yea, and if need be, to chastise us when we trespass and prevaricate.—(*Ibid.* 300–305).

The Angels' Oversight the Christian's Admonition.—The doctrine of the inspection of the angels of God over us may serve to teach us a holy fear, circumspection, and caution in all our behaviour, even in our most secret recesses and retirements. When we think ourselves alone, we are not so; but in the most reverend and awful society. Wherefore in every place, in every corner, revere the presence of thy angel; and do not that before him, which thou wouldest be ashamed to do before a man like thyself.—(*Ibid.* 321).

SIR WILLIAM DAVENANT.

The Glory and Sorrow of Literature.—[DAVENANT, born 1605, died 1668.]—Men are chiefly provoked to the toil of compiling

books by love of fame, and often by officiousness of conscience, but seldom with expectation of riches; for those that spend time in writing to instruct others may find leisure to inform themselves, how mean the provisions are which busy and studious minds can make for their own sedentary bodies: and learned men (to whom the rest of the world are but infants) have the same foolish affection in nourishing other minds, as pelicans in feeding their young, which is at the expense of the very substance of life. 'Tis then apparent they proceed by the instigation of fame, or conscience; and I believe many are persuaded by the first (of which I am one), and some are commanded by the second. Nor is the desire of fame so vain as divers have rigidly imagined: fame being (when belonging to the living) that which is more gravely called a steady and necessary reputation; and without it, hereditary power, or acquired greatness, can never quietly govern the world. 'Tis of the dead a musical glory, in which God, the Author of excellent goodness, vouchsafes to take a continual share: for the re-

membered virtues of great men are chiefly such of his works (mentioned by King David) as perpetually praise him: and the good fame of the dead prevails by example, much more than the reputation of the living, because the latter is always suspected by our envy, but the other is cheerfully allowed and religiously admired: for admiration (whose eyes are ever weak) stands still, and fixes its gaze upon great things acted far off; but, when they are near, walks slightly away as from familiar objects. Fame is to our sons a solid inheritance, and not unuseful to remote posterity; and, to our reason 'tis the first, though but a little, taste of eternity.—(*Ibid.* 29. *Preface to Gondibert*, p. 29, Edit. 1651.)

The Influence of the Pulpit.—If divines have failed in governing princes, yet they might obliquely have ruled them in ruling the people, by whom of late princes have been governed; and they might probably rule the people, because the heads of the Church—wherever Christianity is preached—are Tetrarchs of time, of which they command

the fourth division; for to no less the Sabbaths and days of Saints amount; and during those days of spiritual triumph pulpits are thrones, and the people obliged to open their ears, and let in the ordinances and commands of preachers; who likewise are not without some little regency throughout the rest of the year; for then they may converse with the laity from whom they have commonly such respect—and respect soon opens the door to persuasion—as shews their congregations not deaf in those holy seasons where speaking predominates.—(*Ibid.* p. 32).

Difficulties of Checking Crime by Legislation.—Laws, if very ancient, grow as doubtful and difficult as letters in buried marble, which only antiquaries read; but if not old, they want that reverence which is therefore paid to the virtues of ancestors, because their crimes come not to our remembrance; and yet great men must be long dead whose ills are forgotten. If laws be new, they must be made either by very angels, or by men that have some vices; and those being seen make

their virtues suspected: for the people no more esteem able men whose defects they know (though but errors incident to humanity), than an enemy values a strong army, having experience of their errors. New laws are held but the projects of necessitous power—new nets spread to entangle us. But, be law-makers as able as nature or experience (which is the best art) can make them, yet, though I will not yield the wicked to be wiser than the virtuous, I may say offences are too hard for the laws, as some beasts are too wily for their hunters; and that vice overgrows virtue, as much as weeds grow faster than medicinal herbs; or rather, that sin, like the fruitful slime of Nilus, doth increase with so many various shapes of serpents (whose walks and retreats are winding and unknown), that even justice (the painful pursuer of mischief) is become weary and amazed.—(*Ibid.* p. 38).

Education of the People.—We have observed that the people, since the latter time of Christian religion, are more unquiet than

in former ages : so disobedient and fierce, as if they would shake off the ancient imputation of being beasts, by shewing their masters they know their own strength; and we shall not err in supposing that this conjunction of four-fold power—religion, arms, policy, law—hath failed in the effects of authority by a misapplication; for it hath rather endeavoured to prevail on their bodies, than their minds; forgetting that the martial art of constraining is the best which assaults the weaker parts; and the weakest part of the people is their mind, for the want of that which is the mind's only strength—*Education*; but their bodies are strong by continual labour; for labour is the education of the body.—(*Ibid.* p. 43).

Wit regarded as an Exponent of Mental Power.—Wit is the laborious and the lucky resultances of thought, having towards its excellence (as we say of the strokes of painting), as well a happiness as a care. It is a web consisting of the subtlest threads; and, like that of a spider, is considerably woven out

of ourselves. Wit is not only the luck and labour, but also the dexterity of thought, rounding the world, like the sun, with unimaginable motion, and bringing swiftly home to the memory universal surveys. It is in divines, humility, exemplariness, moderation; in statesmen, gravity, vigilance, benign complacency, secrecy, patience, and despatch; in leaders of armies, labour, painfulness, temperance, bounty, dexterity in punishing and rewarding, and a surer certitude of promise. It is in poets a full comprehension of all recited in all these.—(*Ibid.* 20).

CHARNOCK.

God everywhere.—[CHARNOCK, born 1628, died 1680.]—There is no space, not the least, wherein God is not wholly according to His essence, and wherein His whole substance does not exist: not a part of heaven can be designed wherein the Creator is not wholly: as He is in one part of heaven, He is in every

part of heaven. Some kind of resemblance we may have from the water of the sea, which fills the great space of the world, and is diffused through all; yet the essence of water is in every drop of water in the sea, as much as the whole; and the same quality of water, though it comes short in quantity; and why shall we not allow God a nobler way of presence, without diffusion, as is in that? Or take this resemblance: since God likens himself to light in the Scripture, "He covereth himself with light." A crystal globe hung up in the air hath light all about it, all within it—every part is pierced by it—wherever you see the crystal you see the light; the light in one part of the crystal cannot be distinguished from the light in the other part; and the whole essence of light is in every part; and shall not God be as much present with His creatures, as one creature can be with another?—(*On the Divine Attributes, Disc. vii.*)

The Believers' Share in his Lord's Glory.
—As the apostle argues in the case of the

resurrection, "If Christ be risen, we shall rise" (1 Cor. xv. 13); so it may, upon the same reason, be concluded, that, if Christ entered into glory, believers shall enter into glory; for as from the fulness of His grace we receive grace for grace, so from the fulness of His glory we shall receive glory for glory: and the reason is, because He entered into glory as the Head, to take livery and seisin* of it for every one that belongs to Him. He entered as a forerunner, to prepare a place for those that were to follow Him; and was crowned with glory as He is the Captain of salvation (Heb. ii. 9): so that this glory was not possessed by Him merely for Himself—for He was glorious in his Deity before—but to communicate to our nature, which He bore in His exaltation.

As immortality was given to Adam, not only for himself but to descend to his posterity, had he continued in a state of innocence; so the second Adam is clothed with a glorious immortality, as the communicative

* Legal Delivery and Possession.

principle to all believers. As God, in creating Adam, the root of mankind, did virtually create us all; so, in raising and glorifying Christ, the root of spiritual regeneration, He did virtually raise and glorify all that were His seed, though their actual appearance in the world, either as men or believers, were afterwards. As the resurrection of Christ was an acquittance of the principal debtors in their Surety, so the advancement of Christ was the glorification of His seed in the root. When the head is crowned with a triumphant laurel, the whole body partakes of the honour of the head; and a whole kingdom has a share in a new succession of honour to the prince. As those that believe in Christ shall sit with Him upon His throne (Rev. iii. 21), so they shall be crowned with His glory; not that they shall possess the same glory that Christ hath; for His personal glory as the Son of God, and His Mediatorial glory as the Head of the Church, are incommunicable: it hath an authority to govern joined with it, which the highest believer is incapable of; but they shall partake of His glory

according to their capacity, which He signifies by His desire and will:—"That they may be with Him where He is and behold His glory" (John xvii. 24); not only with Him where He is—for so, in a sense, devils are, because, as God, He is everywhere; but in a fellowship and communion with Him in glory.

He is exalted as our Head, whereby we have an assurance upon faith of being glorified with Him. Had He staid upon earth, we could have had no higher hopes, than of an earthly felicity; but His advancement to heaven is a pledge, that His members shall mount to the same place, and follow their Captain; in which sense His people are said to sit together with Him (Eph. ii. 6). And herein is the difference between the translation of Enoch into heaven, the rapture of Elias in a fiery chariot, and the Ascension of Christ. They were taken as single persons—He as a common person. Those translations might give men occasion to aspire to the same felicity, and some hopes to attain it upon a holy life; but no assurance to enjoy

it upon faith, as the Ascension of Christ affords to His members.

And farther, the glory of Christ seems not to be complete, till the glorification of His members. His absolute will is not perfectly contented, till His desire of having His people with Him be satisfied (John xvii. 24). The departed saints are happy, yet they have their desires as well as fruitions: they long for the full perfection of that part of the family, which is upon earth. Christ Himself is happy in His glory, yet the same desires He had upon earth to see His believing people with Him in glory, very probably, do mount up to His soul in heaven; and though He fills all in all, and hath Himself a fulness of the beatific vision, yet there is the fulness of the body mystical, which He still wants and still desires. The Church, which is His body, is called His fulness (Eph. i. 33). It is then His glory is in a meridian height, when He comes to be glorified in all His saints about Him (2 Thess. i. 10). The elevation then of the Head is a pledge of the advancement of believers in their per-

sons, and a transporting them from this vale of misery to the heavenly sanctuary. His death opened heaven, and His exaltation prepares a mansion in it—His death purchased the right, and His glory assures the possession.—(*Discourses on Christ's Death, Exaltation, and Intercession.* pp. 197—200. edit. 1839.)

CLEMENT ELLIS.

The True Gentleman.—[ELLIS, born 1633, died 1700.]—If you desire to have his picture, here it is: the true gentleman is one that is God's servant, the world's master, and his own man; his virtue is his business—his study his recreation—contentedness his rest—and happiness his reward: God is his Father—the Church is his mother—the saints his brethren—all that need him his friends—and heaven his inheritance: religion is his mistress—piety and justice her ladies of honour—devotion is his chaplain—chastity his chamberlain—sobriety his butler—tem-

perance his cook—hospitality his house-keeper—prudence his steward—charity his treasure—piety his mistress of the house—and discretion the porter to let in and out as is most fit. Thus is his whole family made up of virtues, and he the master of his family. He is necessitated to take the world in his way to heaven ; but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him all in two words—he is a man and a Christian.—(*The Gentile Sinner ; or, England's Brave Gentleman Charactered, &c.* 1660.)

BISHOP STILLINGFLEET.

Against Making Vows.—[STILLINGFLEET, born 1635, died 1699.]—I think that vows against things in themselves lawful, prove great snares to the consciences of those who make them ; for we strangely desire liberty when we have abridged ourselves of it ; and temptations oft-times prove more troublesome

on occasion of such vows. We have one great vow upon us already—our baptismal vow ; if we perform that, we need not trouble or perplex ourselves with others. I wonder not at all to hear persons speak of great pleasure they took in the fancy of such things ; for it is the nature of all new things, especially in religion, to have this effect.

If you value the peace of your own mind, keep yourself free in what God hath left to your choice : never think that God is better pleased with us for any crotchets of our own, than with doing what He commands us. Value His word and precepts above the directions of all men in the world. Do what He commands, and forbear what He forbids, and no doubt you shall be happy. Let no man carry you beyond the bounds God hath set you, nor make you believe he hath found a plainer, or more certain way to heaven, than Christ hath given us. Think nothing necessary in order to the pardon of sin, but what God hath made so ; and suspect those guides that would carry you beyond the infallible rule of Scripture, which alone is able to make

us wise to salvation.—(*Miscellaneous Discourses*. pp. 307-8-9: edit. 1735.)

BISHOP BEVERIDGE.

The Sun of Righteousness.—[BEVERIDGE, born 1638, died 1707.]—He did not only arise once, but He continually ariseth to those who believe in God and fear Him. For thus saith the Lord, *To you that fear my name shall the Sun of Righteousness arise, with healing in His wings*. It is true He speaks more especially of His incarnation, or visible appearance in the world; but, by this manner of speaking, He intimates withal that this Sun of Righteousness is always shining upon His faithful people, more or less, in all ages, from the beginning to the end of the world. For in that it is said, *He shall arise*, it is plainly supposed that He was the Sun of Righteousness before, and gave light unto the world, though not so clearly as when He was actually risen. As we see and enjoy the light of the sun long before he riseth, from

the first dawning of the day, though it grows clearer and clearer all along, as he comes nearer and nearer to his rising; so the Sun of Righteousness began to enlighten the world, as soon as it was darkened by sin; the day then began to break, and it grew lighter and lighter in every age. Adam himself saw something of this light—Abraham more; *Abraham rejoiced to see my day*, saith this glorious Sun: *He saw it and was glad* (John vii. 56). David and the prophets after him saw it more clearly—especially this, the last of the prophets: he saw this Sun in a manner rising so that he could tell the people that it would suddenly get above the horizon. *The Lord whom you seek* (saith he) *shall suddenly come to His temple.*—(*Private Thoughts*. Part ii. 322. Fourth edit.)

HORNECK.

Helps against Committing Sin.—[HORNECK, born 1641, died 1696.]—The best defensive against committing sin, at any time,

is the remembrance of Christ's sufferings. Not only at the Sacrament, but wherever we are, this remembrance is an excellent shield in the day of battle. Art thou walking, art thou standing, art thou sitting, art thou going out, or coming in?—set a bleeding Saviour before thee: when sinners entice thee, think of thy Saviour's wounds: when thou art tempted to overreach or defraud thy neighbour in any matter, think of the bitter cup thy Master drank of: when any lust, any vain desire, rises in thy mind, think of thy dear Redeemer's groans: when thy flesh grows weary of a duty, remember who suffered on the cross: when thou art tempted to be indifferent in religion and faint in thy mind, look upon Him who made His soul an offering for sin, for thy sin: when thou art loth to overcome, think of Him who "by His death overcame him that had the power of death:" when impatient thoughts assault thy mind, think of "the Lamb that before his shearers was dumb;" and sure under this sad scene thou wilt not dare to sin.—(*The Crucified Jesus*, c. 12.)

BISHOP BURNET.

God's All-seeing Eye.—[BURNET, born 1643, died 1714].—Which way soever God governs the world, and what influence soever He has over men's minds, we are sure that the governing and preserving His own workmanship is so plainly a perfection, that it must belong to a Being infinitely perfect; and there is such a chain in things—those of the greatest consequence arising often from small and inconsiderate ones—that we cannot imagine a Providence, unless we believe everything to be within its care and view. The only difficulty that has been made in apprehending this, has arisen from the narrowness of men's minds, who have measured God rather by their own measure and capacity, than by that of infinite perfection which, as soon as it is considered, will put an end to all further doubtings about it. When we perceive that a vast number of objects enter in at our eye by a very small passage, and yet are so little jumbled in that crowd, that they open themselves regularly—though there

is no great space for that neither ; and that they give us a distinct apprehension of many objects that lie before us, some even at a vast distance from us, both of their nature, colour, and size ; and by a secret geometry, from the angles that they make in our eye, we judge of the distance of all objects, both from us and from one another ; if to this we add the vast number of figures, that we receive and retain long and with great order in our brains, which we easily fetch up either in our thoughts or in our discourses ; we shall find it less difficult to apprehend how an infinite mind should have the universal view of all things, ever present before it.—(*Exposition of the Thirty-nine Articles*, Art. i.)

JEREMY COLLIER.

True Courage.—[COLLIER, born 1650, died 1726.]—Fortitude has light as well as heat ; marches under discipline, and

has its vigour directed by discretion. He that lets himself loose without a warrantable motive, he that ventures beyond reason, and runs great hazards for small returns—has no just pretensions to this virtue. A bold man we may call him, but he is far from being a brave one. Such a person's valour lies mostly in the fermentation of his blood, and seems exposed to age and accidents. 'Twill probably go off with the cooling of his spirits, and abate with the habit of his body; and it may be, 'tis no difficult matter to fret or bleed him into cowardice; but that's true courage, which maintains itself without foreign assistance, and is always in condition, and at hand; which needs no sanguine complexion, no heat of youth or passion, no martial or awakening sounds to call it forth. 'Tis made up of more lasting principles and furnished from a better fund than this amounts to: it subsists upon thought, and grows out of the strength of the mind. Thus it becomes an independent privilege, lies ready for business, and wants nothing but an honourable occasion to set it on work.....

Our resolution must be governed by such notions of honour, as will endure the touchstone, pass the Constitution and the Creed, and stand the test of the other world.—*Essays*, Part iv., p. 212. 1709.)

Of Loneliness and Retirement.—Solitude promises fair, and is a strong entertainment to a melancholy fancy; but were the notion driven up, and tried in its farthest extent, we should quickly change our opinion. Like a great many other things, 'tis better in prospect than possession. Like a summer's cloud in the evening, it looks soft and fine at a distance, and presents us with a great many pretty figures; but when you come close to the object, the colours are rubbed out, and the substance shrinks; and there's nothing remaining but empty air: nothing that will either please the eye, or fill the grasp. Man was never designed to be perfectly detached and live independently of his kind: he was not made big enough for that condition. When expectations run high, and passions are lavishly let loose, disappointment is a

hard chapter. And because we are not caressed in our folly, humoured in our pride, and treated up to the extravagance of our demands, we complain of ill usage, and grow chagrine and sick of the world. And if we can't be courted and have our will, we fall into a fit of retirement, and make company no longer.....Thus children, when they are crossed in their fancy, walk off and stand sullen in a corner. Some people retire to conceal their defects: they are sufficiently acquainted with the lean temper of the generality; how forward the world is to spy out a fault, and publish a disadvantage. And therefore they are unwilling to have the imperfections of age or fortune gazed at and remarked. Too much light discovers the wrinkles, which makes them choose to sit out of the sun.—(*Ibid.* Part iii., pp. 260-4.)

The Face, an Index.—It goes as true to the mind, when we please, as the dial to the sun. The orders are published as soon as given: 'tis but throwing the will into the face, and the inward direction appears imme-

diately.....We ought to be just in our looks, as well as in our actions; for the mind may be declared one way, no less than the other. A man might as good break his word as his face. It may so happen that we can converse no other way, for want of an interpreter; but though I cannot tell what a man says, if he will be sincere, I may easily know what he looks. The meanings of sounds are uncertain, and tied to particular times and places; but the language of the face is fixed and universal: its consents and refusals are every where alike. A smile has the same form and sense in China, as with us. If looks were as arbitrary as words, conversation would be more in the dark; and a traveller would be obliged to learn the countenances, as well as the tongues of foreign countries.—(*Ibid.* Part ii. p. 125.)

Better Wear out, than Rust Out.—The true estimate of being is not to be taken from age, but action. A man, as he manages himself, may die old at thirty, and a child at fourscore. To nurse up the vital flame as long as the

matter will last, is not always good husbandry. 'Tis much better to cover it with an extinguisher of honour, than let it consume till it burns blue, and lies agonizing within the socket; and at length goes out in no *perfume*. If the sun were not to rise again, methinks it would look bigger for him to tumble from the sky at noon, with all his light and heat about him, than to gain a course of four or five hours, only to languish and decline in.—(*Ibid.* Part ii. p. 30.)

Of General Kindness.—In good earnest, this quality is well worth the courting; 'tis valuable in fortune, as well as in beauty and humour: 'twill make a man an interest in the world: it removes difficulties, and smoothes the passage for business; and, like the marriage of princes, there is policy as well as pleasure in the alliance. You know the trade of life cannot be driven without partners: there is a reciprocal dependence between the greatest and the least. And the best figure is but a cypher where it stands alone. For this reason, a wise man will

strengthen the confederacy, and take in all the help he can get. Now, there is nothing so engaging as a benevolent disposition. This temper makes a man's behaviour inoffensive, affable, and obliging; it multiplies friends, and disarms the malice of an enemy. He that is kind out of principle will be so to all the advantages of decency and compass. That which is natural is uniform, constant, and graceful: whereas, he who counterfeits good nature, he who is civil only out of breeding or design, will be apt to have breaks and inequalities in his humour. A man cannot always stand bent; so that either negligence, passion, or interest will sometime or other return the posture and unmask the pretence; and then the labour is lost. But the natural complexion of goodness will hold.

Our affection to others gives us a share in their happiness, and so becomes an addition to our own. Wishing well enlarges a man's capacity of being happy. He is really the better for whatever good his neighbour enjoys..... All prosperous events, all improvements of

industry, and blessings of Providence which he is acquainted with, his excellent temper gives him an interest in; for though he have not the possession of these things, he has, what is most desirable, the satisfaction of them. Nay, I believe the generous congratulation may be improved to exceed the occasion; and make a man more happy than those he rejoices for. In this case the laws of nature give way for the encouragement of goodness; the stream rises higher than the fountain; and the rebound is stronger than the first motion.—(*Essays*, Part I. p. 166, 1698).

Against Hero-Worship.—You say it (Fame) produces heroes: so much the worse: 'twas well if there were fewer of them: for I scarcely ever heard of any, excepting Hercules, but did more mischief than good. These overgrown mortals commonly use their will with their right hand, and their reason with their left. Their pride is their title, and their power puts them in possession. Their pomp is furnished from ra-

pine, and their scarlet dyed with human blood. To drive justice, and peace, and plenty before them, is a noble victory ; and the progress of violence goes for extent of empire. Pray, how did Philip's glorious humour discover itself? Why, mostly by outraging and murdering his neighbours ! 'Tis true the man was brave; and had been severely handled by showing it. He had fought himself almost to the stumps, but still he went on. And am I to admire a man because he will use himself ill, to use me worse ?

And, as for Alexander, what extent of country did he ravage, and how many thousands were sacrificed to his caprice ? What famine, what inundation, what plague could keep pace with him ? If his power had been equal to his ambition, God could scarcely have made the world faster than he would have destroyed it. If wrecks, and ruins, and desolations of kingdoms are marks of greatness: why do we not worship a tempest, and erect a statue for the plague ?—(*Essays*, Part II., p. 6. 1698).

Time-Serving.—If you meddle with Diana of the Ephesians, you must expect to lose Demetrius's friendship.—(*Essays*, Part II. p. 73).

Entertainment of Books.—By reading a man does as it were antedate his life, and makes himself contemporary with the ages past. And this way of running up beyond one's real nativity is much better than Plato's pre-existence; because here a man knows something of the state and is the wiser for it; which he is not in the other. In conversing with books, we may choose our company..... The reader has as it were the spirit and essence in a narrow compass: like an heir, he is born rather than made rich, and comes into a stock of sense, with little or no trouble of his own.

However, to be constantly in the wheel has neither pleasure nor improvement in it. A man may as well expect to grow stronger by always *eating*, as wiser by always *reading*: too much overcharges nature, and turns more into disease than nourishment. 'Tis thought

and digestion which make books serviceable, and give health and vigour to the mind. Neither ought we to be too implicit or resigning to authorities, but to examine before we assent, and preserve our reason in its just liberties. To walk always upon crutches, is the way to lose the use of our limbs.—(*Ibid.* p. 99).

Of Liberty.—Freedom within a rule is very desirable; yet scarcely any one thing has done more mischief than this word misunderstood. Absolute liberty is a jest; 'tis a visionary and romantic privilege, and utterly inconsistent with the present state of the world. The generality of mankind must have more understanding, and more honesty too, than they are likely to have as long as they live, before they are fit to be at their own disposal. To tell people they are free, is the common artifice of the factious and seditious. These State-gypsies pick the pockets of the ignorant with this specious *cant*, and with informing them what mighty fortunes they are all born to.—(*Ibid.* p. 154).

Melancholy frequently the Result of Pride.

—The spleen is oftentimes nothing but a nice and exceptious temper, which takes check at every little disappointment. Those who overvalue their pretensions are apt, upon every little occasion, to think they are ill-used.....A careless gesture, a word, or a look, is enough to disconcert them. Such a supposed neglect spreads a gloominess upon their humour, and makes them grow sullen and unconvertible; and when they are disturbed only by their own weakness, and doing penance for their vanity, they lay the fault upon their constitution.—(*Ibid.* p. 35.)

Of Eagerness of Desire.—A wise man should be satisfied with himself, and live upon the fund of his own sufficiency. He should keep his inclinations within the compass of his power, and wish himself always just what he is. To say, he must have such a thing, is to say he must be a slave. It lays him at the mercy of chance and humour, and makes his happiness precarious.—(*Ibid.* p. 42.)

WOLLASTON.

Human Life : its Sufferings and Hopes.
—[WOLLASTON, born 1650, died 1724].—
Even in many of those enjoyments which men principally propose to themselves, they are greatly disappointed; and experience shows how unlike they are to the antecedent images of them. They are commonly mixed: the apparatus to most of them is too operose: the completion of them seldom depends upon ourselves alone, but upon a concurrence of things which rarely hit all right: they are generally not only less in practice than in theory, but die almost as soon as they are; and perhaps they entail upon us a tax, to be paid after they are gone. To go on with the history of human life, though affairs go prosperously, yet still perhaps a family is increasing, and with it new occasions of solicitude are introduced, accompanied with many fears, and tender apprehensions. At length if a man, through many cares and toils and various adventures, arrives at old age, then

he feels most commonly his pressures rather increased than diminished, and himself less able to support them. The business he has to do grows urgent upon him, and calls for despatch: most of his faculties and active powers begin now to fail him apace: relations and friends, who might be helpful to him, leave him never to return more: wants and pains all the while are multiplying upon him; and under this additional load he comes melancholy behind, tottering and bending toward the earth, till he either stumbles upon something which throws him into the grave, or, fainting, falls of himself. And must he *end here*? Is this the period of his being? Is this *all*? Did he come into the world only to make his way through the press, amidst many jostlings and hard struggles, with at best only a few deceitful little pleasures interspersed, and so go out of it again? Can this be an end worthy a First Cause, perfectly reasonable? Would even any man of common sense and good nature send another upon a difficult journey in which, though he might perhaps now and then meet with a little smooth way—get an interval for rest and

contemplation, and be flattered with some verdure and the smiles of a few daisies on the banks of the road—yet upon the whole he must travel through much dirt, take many wearisome steps, be continually enquiring after some clew or direction to carry him through the turnings and intricacies of it, be puzzled how to get a competent viaticum and pay his reckonings; ever and anon be in danger of being lost in deep waters; and, beside, forced all the while to fence against weathers, accidents, and cruel robbers who are everywhere lying in wait for him—I say, would any one send a man upon such a journey as this, *only* that the man might faint and expire at the end of it, and all his thoughts perish. That is, either for no end at all, or for the punishment of one, whom I suppose never to have hurt him, nor ever to have been capable of hurting him? And how can we impute to God, that which is below the common size of men?—(*Religion of Nature Delineated*, p. 207; Edit. 1726.)

Consistency of Prayer with Divine Immutability.—The respect or relation which lies

between God, considered as an unchangeable Being, and one that is humble, and supplicates, and endeavours to qualify himself for mercy, cannot be the same with that which lies between the same unchangeable God, and one that is obstinate and will not supplicate or endeavour to qualify himself. That is, the same thing or being cannot respect opposite and contradictory characters, in the same manner. It is not, in short, that by our supplication, we can pretend to produce any alteration, in the Deity; but, by an alteration in ourselves, we may alter the relation and respect lying between Him and us.—(*Ibid.* p. 115.)

[KETTLEWELL.

A Prayer for Peace of Mind and Comfort.
—[KETTLEWELL, born 1653, died 1695.]—
Let me have thy peace, O Gracious Father,
and comfort my trembling and broken heart,

with the hopes thereof. Cause me “to hear the voice of joy and gladness,” and revive me with the assurance of thy love. O, that I may be able from mine own experience, to speak great things of thy readiness to receive and comfort returning sinners; and thereby draw back others to thy service, who are still running astray from the same. O, that by seeing thy goodness upon me, “every one that is godly may seek to thee” in their distress, and find mercy as I have done.

But, Lord, having found thy mercy to poor sinners, let me not abuse or presume upon it: let me not take heart to repeat my sins, because thou art ready and glad to grant forgiveness. When thou hast spoken comfortably to me, make me careful to “sin no more, lest a worse thing come upon me;” but to keep on in all holy and thankful obedience unto thee, and never more return to folly. Let the sense of thy mercies, O my God, serve no other use in me but to encourage my repentance, and to support me in thy fear, till I come at length to enjoy thy eternal favour, through Jesus Christ my Lord.—(A

Companion for the Penitent, p. 25 ; Ed. 1843.)

NORRIS OF BEMERTON.

Not to Return Evil for Evil.—[NORRIS, born 1657, died 1711.]—To do another man a diskindness, merely because he has done me one, serves to no good purpose and to many evil ones: for it contributes nothing to the reparation of the first injury (it being impossible that the *act* of any wrong should be rescinded, though the *permanent effect* may); but, instead of making up the breach of my happiness, it increases the objects of my pity, by bringing a new misery into the world more than was before; and occasions fresh returns of malice, one begetting another, like the encirclings of disturbed water; till the evil becomes fruitful and multiplies into a long succession, a genealogy of mischiefs.—(*Miscellanies*, p. 238.)

MATTHEW HENRY.

A Thought upon Tombs.—[MATTHEW HENRY, born 1662, died 1714.]—It is worth noting, (1), That a burying place was the first spot of ground Abraham was possessed of in Canaan. When we are entering into the world, it is good to think of our going out of it; for as soon as we are born we begin to die. (2), That it was the only piece of land he was ever possessed of, though it was all his own in reversion. Those that have least of this earth find a grave in it.—(*Commentary on Genesis xxiii.*)

Family Prayer.—Those that would approve themselves the children of faithful Abraham, and would inherit the blessing of Abraham, must make conscience of keeping up the solemn worship of God, particularly in their families, according to the example of Abraham. The way of family worship is a good old way—is no novel invention, but the ancient usage of all the saints. Abraham was very rich, and had a numerous family,

was now unsettled, and in the midst of enemies; and yet, wherever he pitched his tent, he built an altar. Wherever we go, let us not fail to take our religion along with us.—(*Ibid.* xii.)

BISHOP SMALRIDGE.

Good Intentions and Good Works.—[SMALRIDGE, born 1666, died 1719].—There is the same analogy and connection between our intentions and our actions, as there is betwixt faith and good works. If we have faith and are destitute of good works, this is a dead faith: if we perform good works, and are destitute of true faith, those works are unprofitable. If we fast, pray, mortify our bodies, give alms to the poor, renounce the pleasures and diversions of the world, and have not faith, we may possibly receive our reward at the hands of men, but we shall have no recompense for them before God; because He approves of no works but what

are entire, sincere, and in their kind perfect; and those which are done without faith want that integrity, truth, and perfection, which they ought to have: and, on the other side, if we have faith, but do not show it by works worthy of a true believer, we shall not be justified in the sight of God. We are in the true way, but we do not walk in that way—we have the foundation, but we build nothing upon that foundation—the root of the matter is in us, but we bring forth no fruit. Good works and a true faith joined together complete the character of a good Christian: we admire the beauty of the superstructure, when we are sure of the firmness of the foundation; and we are pleased to see the tree well laden with the goodly fruit, when we are at the same time satisfied that there is at the root life and sap, which will still go on to fructify. And the same thing may be said of good intentions and good works: it is a good intention that must make our works good, and a right faith is therefore necessary, because it regulates the intention; if either of these be wanting, the letter of the law may, indeed,

be observed, but the purport of the law is not answered.—(*Sixty Sermons*, 1724, p. 156.)

BENTLEY.

An Atheistical Conjecture Illustrated.—
[BENTLEY, born 1662, died 1742.]—If a man should affirm that an ape, casually meeting with pen, ink, and paper, and falling to scribble, did happen to write exactly the *Leviathan of Thomas Hobbes*, would an Atheist believe such a story? And yet he can easily digest things as incredible as that:—that the innumerable members of the human body, which, in the style of the Scriptures, *are all written in the Book of God*, and may admit of almost infinite variations and transformations above the twenty-four letters of the alphabet, were at first fortuitously scribbled, and by mere accident compacted into this beautiful, and noble, and most wonderfully useful frame which we now see it carry.—
(*Sermon ii. at the Boyle Lecture.*)

ADDISON.

A Moonlight Walk Improved.—[ADDISON, born 1672, died 1719.]—I was yesterday about sunset walking in the open fields, until the night insensibly fell upon me. I at first amused myself with all the richness and variety of colours, which appeared in the western parts of heaven ; in proportion as they faded away and went out, several stars and planets appeared one after another, until the whole firmament was in a glow. The blueness of the Æther was exceedingly heightened and enlivened by the season of the year, and by the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full moon rose at length in that clouded majesty which Milton takes notice of, and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights, than that which the sun had before discovered to us.

As I was surveying the moon walking in

her brightness, and taking her progress among the constellations, a thought rose in me which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflection:—"When I consider the heavens the work of thy fingers, the moon and the stars which thou has ordained; what is man, that thou art mindful of him, and the son of man that thou regardest him?" In the same manner when I considered the infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of planets or worlds, which were moving round their respective suns; when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former as the stars do to us; in short, while I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore

amidst the immensity of God's works.—
(*Spectator*. No. 565.)

BISHOP SHERLOCK.

The Reality of our Lord's Body after His Resurrection.—[SHERLOCK, born 1678, died 1761.]—We are to consider Christ's vanishing out of sight; His coming in and going out, when the doors were shut; and such like passages. It is necessary, first, to see what the Apostles affirm distinctly in their accounts of these facts: for I think more has been said for them than ever they said, or intended to say for themselves. In one place it is said, "*He vanished out of their sight*" (Luke xxiv. 31), which translation is corrected in the margin of our Bibles thus:—"*He ceased to be seen of them.*" And the original imports no more.

It is said in another place, that the disciples being together, "*and the doors shut,*" Jesus came and stood in the midst of them.

How He came, is not said : much less is it said that He came through the door, or the keyhole : and for anything that is said to the contrary, He might come in at the door, though the disciples saw not the door open, nor Him till He was in the midst of them. But the gentleman thinks these passages prove that the disciples saw no real body, but an apparition. I am afraid that the gentleman, after all his contempt of apparitions, and the superstition on which they are founded, is fallen into the snare himself, and is arguing on no better principles, than the common notions which the vulgar have of apparitions. Why else does he imagine these passages to be inconsistent with the reality of Christ's body? Is there no way for a real body to disappear? Try the experiment now : do but put out the candles, we shall all disappear. If a man falls asleep in the day-time, all things disappear to him : his senses are all locked up ; and yet all things about him continue to be real, and his senses continue perfect. As shutting out all rays would make all things disappear ; so

intercepting the rays of light from any particular body, would make that disappear. Perhaps something like this was the case ; or perhaps something else, of which we know nothing. But be the case what it will, the gentleman's conclusion is founded on no principle of true philosophy ; for it does not follow that a body is not real, because I lose sight of it suddenly. I shall be told, perhaps, that this way of accounting for the passage is as wonderful, and as much out of the common course of things, as the other. Perhaps it is so, and what then ? Surely the gentleman does not expect, that, in order to prove the reality of the greatest miracle that ever was, I should show that there was nothing miraculous in it, but that everything happened according to the ordinary course of things. My only concern is to show that these passages do not infer that the body of Christ, after the Resurrection, was no real body. I wonder the gentleman did not carry his argument a little further, and prove that Christ, before His death, had no real body ; for we read that when the multitude would

have thrown Him down a precipice, He went through the midst of them unseen. Now, nothing happened after the Resurrection more unaccountable than this that happened before it.—(*Trial of the Witnesses*, p 425 ; *Edit.* 1816).

BISHOP BERKELEY.

The Conversion of an Unbeliever shown in a Simile.—[BERKELEY, born 1684, died 1753.]—You see the water of yonder fountain, how it is forced upwards, in a round column, to a certain height ; at which it breaks and falls back into the basin from whence it rose : its ascent, as well as descent, proceeding from the same uniform law, or principle of gravitation. Just so, the same principles which at first view lead to scepticism, pursued to a certain point, bring men back to common sense.—(*Hylas and Philonous*, *Dial.* iii.)

Intellectual Development.—It is with our faculties, as with our affections: what first seizes holds fast. It is a vulgar theme that man is a compound of contrarieties, which breed a restless struggle in his nature, between flesh and spirit, the beast and the angel, earth and heaven, ever weighed down and ever bearing up. During which conflict the character fluctuates; when either side prevails, it is then fixed for vice or virtue. And life, from different principles takes a different issue. It is the same in regard to our faculties. Sense at first besets and overbears the mind. The sensible appearances are all in all: our reasonings are employed about them: our desires terminate in them: we look no farther for realities or causes; till intellect begins to dawn, and cast a ray on this shadowy scene.—(*Siris, Works* ii. p. 397).

Our own Knowledge no Measure of Probability.—I never durst make my own observation or experience the rule and measure of things spiritual, supernatural, or relating to

another world, because I should think it a very bad one, even for the visible and natural things of this ; it would be judging like the Siamese, who was positive it did not freeze in Holland, because he had never known such a thing as hard water or ice in his own country. I cannot comprehend why any one, who admits the union of the soul and body, should pronounce it impossible for the human nature to be united to the divine, in a manner ineffable and incomprehensible by reason. Neither can I see any absurdity in admitting, that sinful man may become regenerate or a new creature, by the grace of God reclaiming him from a carnal life to a spiritual life of virtue and holiness. And since the being governed by sense and appetite is contrary to the happiness and perfection of a rational creature, I do not at all wonder that we are prescribed self-denial. As for the resurrection of the dead, I do not conceive it so very contrary to the analogy of nature, when I behold vegetables left to rot in the earth, rise up again with new life and vigour ; or a worm, to all appearance daed

change its nature, and that which, in its first being crawled on the earth, become a new species, and fly abroad with wings. And, indeed, when I consider that the soul and body are things so very different and heterogeneous, I can see no reason to be positive, that the one must necessarily be extinguished upon the dissolution of the other ; especially since I find in myself a strong, natural desire of immortality ; and I have not observed that natural appetites are wont to be given in vain, or merely to be frustrated.—(*The Minute Philosopher*, *Dial.* vi., *Works* i. p. 459).

World above World.—(*Alciphron*) : How is it possible to conceive God so good, and man so wicked ? It may, perhaps, with some colour be alleged, that a little soft shadowing of evil sets off the bright and luminous parts of the creation, and so contributes to the beauty of the whole piece ; but for blots so large and black it is impossible to account by that principle. (*Euphranor*) : Tell me, Alciphron, would you argue that a state was ill-administered, or judge of the manners of

its citizens, by the disorders committed in the gaol or dungeon? (*Alciphron*): I would not. (*Euphranor*): And, for aught we know, this spot, with the few sinners on it, bears no greater proportion to the universe of intelligences, than a dungeon doth to a kingdom. It seems we are led not only by revelation but by common sense, observing and inferring from the analogy of visible things, to conclude there are innumerable orders of intelligent beings more happy and more perfect than man, whose life is but a span, and whose place upon this earthly globe is but a point in respect of the whole system of God's creation. We are dazzled, indeed, with the glory and grandeur of things here below, because we know no better. But I am apt to think, if we knew what it was to be an angel for one hour, we should return to this world, though it were to sit on the brightest throne in it, with vastly more loathing and reluctance than we would now descend into a loathsome dungeon or sepulchre.—(*The Minute Philosopher. Dial. iv. p. 405*).

HUTCHESON.

Approbation and Dislike caused by Association of Ideas.—[HUTCHESON, born 1694, died, 1747.]—There are many faces which at first view are apt to raise dislike ; but this is generally not from any positive deformity, which of itself is positively displeasing ; but either from want of expected beauty, or much more, from their carrying some natural indications of morally bad dispositions, which we all acquire a faculty of discerning in countenances, airs, and gestures. That this is not occasioned by any form positively disgusting will appear from this—that if upon long acquaintance we are sure of finding loveliness of temper, humanity, and cheerfulness, although the bodily form continues, it shall give us no disgust or displeasure ; whereas, if anything was naturally disagreeable, or the occasion of pain or positive distaste, it would always continue so, even though the aversion we might have towards it, were counter-balanced by other considerations. There are

horrors raised by some objects, which are only the effect of fear for ourselves, or compassion for others, when either reason, or some foolish association of ideas, make us apprehend danger, and not the effect of any thing in the form itself; for we find that most of those objects which excite horror at first, when experience or reason has removed the fear, may become the occasions of pleasure; as ravenous beasts, a tempestuous sea, a craggy precipice, a dark valley.—(*An Enquiry concerning Beauty*, sect. vi.)

BISHOP WARBURTON.

Blasphemous Doctrines of Infidelity.—[WARBURTON, born 1698, died 1779.]—No man in his senses could mistake the value of this new money; especially pieces, which have an uncommon glow, as if they came hot from the place where they were minted.—(*View of Lord Bolingbroke's Philosophy. Works*, t. xii. p. 119.)

Pride and Vanity Distinguished.—Excessive vanity may be matched by pride, which I think is a much worse quality—if we may call these two qualities, when they arise from the same root, and only receive this circumstantial diversity from the different tempers of the subject: it being in a good-natured man what we call *vanity*; in an ill-natured man, *pride*.—(*Letters to Hurd*, Jan. 15, 1757.)

The Moral of an Earthquake.—He lay off Lisbon on this fatal 1st of November, preparing to hoist sail for England. He looked towards the city in the morning, which gave the promise of a fine day, and saw that proud Metropolis rise above the waves in wealth and plenty, and founded on a rock that promised a Poet's eternity, at least, to its grandeur. He looked an hour after, and saw the city involved in flames, and sinking in thunder. A sight more awful mortal eyes could not behold on this side the day of doom. And yet does not human pride make us miscalculate? A drunken beggar shall work as

horrid a desolation with a kick of his foot against an ant-hill, as subterraneous air and fermented minerals to a populous city. And if we take in the universe of things rather with a philosophic than a religious eye, where is the difference in point of real importance between them? A difference there is, and a very sensible one in the merits of the two societies. The little Troglodytes amass neither superfluous nor imaginary wealth; and, consequently, have neither drones nor rogues among them.—(*Letters*, lxxxvii.)

JORTIN.

Heart-Husbandry.—[JORTIN, born 1698, died 1779].—One being asked, what could be the reason why weeds grew more plentifully than corn, answered, Because the earth was the mother of weeds, but the step-mother of corn; that is, the one she produced

of her own accord, the other not till she was compelled to it by man's toil and industry. This may not unfitly be applied to the human mind, which, on account of its intimate union with the body, and commerce with sensible objects, easily and willingly performs the things of the flesh, but will not bring forth the spiritual fruits of piety and virtue, unless cultivated with assiduity and application.—(*Sermons*, t. iii. p. 6.)

BATES.

Not to have Fellowship with Unrighteousness.—[BATES, born 1625, died 1699].—We are not in paradise, where the viper and the asp were innocent, and might be handled without danger from their poison; but in a contagious world, full of corrupters and corrupted.—(*Spiritual Perfection*, p. 1.)

Spiritual Knowledge, a Living Power.—

The knowledge of some things is merely speculative. One knows that the eclipse of the sun is from the interposing of the moon between that globe of light and our sight, and the mind acquiesces in the theory; but it is of no moral practical use. But the knowledge that sin separates between God and us, and intercepts the light of His countenance from shining upon us, is infinitely profitable to make us fearful to offend Him, that we may not be deprived of the joyful sense of His love.—(*Ibid.* p. 100.)

LORD SHAFTESBURY.

Changes of the Earth's Surface—a Picture.
—[SHAFTESBURY, born 1670, died 1712.]—
But behold! through a vast tract of sky before us, the mighty Atlas rears his lofty head, covered with snow above the clouds. Beneath the mountain's foot, the rocky country rises into hills, a proper basis of the ponderous mass above, where huge embodied rocks lie

piled upon one another, and seem to prop the high arch of heaven. See ! with what trembling steps poor mankind tread the narrow brink of the deep precipices ; from whence with giddy horror they look down, mistrusting even the ground which bears them ; whilst they hear the hollow sound of torrents underneath, and see the ruin of the impending rock : with falling trees, which hang with their roots upwards, and seem to draw more ruin after them. Here thoughtless men, seized with the newness of such objects, become thoughtful, and willingly contemplate the incessant changes of the earth's surface. They see, as in one instant, the revolutions of past ages, the fleeting forms of things, and the decay of even this our globe ; whose youth and first formation they consider, while the apparent spoil and irreparable breaches of the wasted mountain show them the world itself only as a noble ruin, and make them think of its approaching period. —(*The Moralists*, t. ii. p. 389 ; Ed. 1727).

WATERLAND.

Renewal of the Mind after Baptism.—
[WATERLAND, born 1683, died 1740.]—
Though we find no Scripture exhortations made to Christians (for Nicodemus was a Jew) to become regenerated, yet we meet with several made to them to be again and again renewed. “Be ye transformed by the renewing of your mind”—“Be renewed in the spirit of your mind.” “The inward man is renewed day by day” (Rom. xii. 2; Eph. iv. 23; 2 Cor. iv. 16). And when Christians have once fallen off, the restoring them again is not called regeneration, but renewing them again to repentance (Heb. vi. 6). If such persons fall away by desertion and disobedience, still their baptismal consecration, and their covenant state consequent, abide and stand, but without their saving effect, for the time being; because without present renovation, the new birth, or spiritual life, is in a manner sinking and drooping. Their regenerate state, upon their revolt, is no longer

such in the full, saving sense, wanting one of its integral parts: like as a ruined house ceases to be a house when it has nothing left but walls. But yet, as a house, while there are walls 'left, does not need to be *re-built*, but *repaired* only, in order to become a house as before; so a person once savingly regenerated will not want to be regenerated again, but *reformed* only. Perfect regeneration is, to the spiritual life, what perfect health is to the natural; and the recoveries of the spiritual health, time after time, are not a new generation, but a restoring or improving of the old.—(*Sermon on Regeneration*).

GLOUCESTER RIDLEY.

Regeneration Explained.—[RIDLEY, born 1702, died 1774.]—This wonderful change in all our faculties, as it were annihilating our former selves, and making other creatures of us than we were before, is also at its commencement called “regeneration.” Not that

this change is at once, or at all perfected in this world, so as that none of the dregs of our old nature and original corruption remain; our Christian course is only "a going on" to perfection, and not the arrival at it: it is the abounding "more and more," and not a full attainment. The guilt of original corruption may be blotted out, and the punishment remitted, but the stain continues and sullies our best performances: the blood of Christ once shed did not wash it out; but the graces of the Holy Spirit, repeated and continued, gradually diminish it. So that regeneration, if it be applied to the whole and entire change of a man, is a progressive state, the perfection of which is in another world, the commencement and degrees in this. The commencement of it, when instead of children of wrath we are received into God's favour, and have the Spirit given us, a principle of new life, gradually to unfold itself hereafter, as we shall nourish and comply with it, is usually called more particularly our regeneration, as it is our

being born of the Spirit, and it is the first beginning of a new and spiritual life. The degrees of it, our growth in grace and progress towards a perfect change of nature, as it is the daily alteration and improvement of our minds, is generally distinguished by the name of “renovation,” inducing by degrees a new form into the mind, and “renewing the inward man day by day.”..... Regeneration means our being born again into God’s family, and receiving in the graces of the Holy Ghost a principle of new life, which is at baptism: and renovation is the gradual new formation of the mind, wrought by the continued presence and operation of the Holy Ghost, and not an instantaneous creation. And I think all saving grace attainable in this life is comprehended under these two general heads—illumination, or believing with the heart, and sanctification of the Spirit to obedience; and so St. Paul sums it up, ascribing the salvation of the Thessalonians to sanctification of the Spirit, and belief of the truth.—(*Sermon, Acts xix. 2.*)

SHENSTONE.

Admonitory Thoughts.—[SHENSTONE, born 1714, died 1763.]—Think, when you are enraged at any one, what would probably become your sentiments should he die during the dispute.—(*Works*, t. ii., p. 209.)

I think I have observed universally that the quarrels of friends, in the latter part of life, are never truly reconciled. A wound in the friendship of young persons, as in the bark of young trees, may be so grown over as to leave no scar. The case is very different in regard to old persons and old timber. The reason of this may be accountable from the decline of the social passions, and the prevalence of spleen, suspicion, and rancour, towards the latter part of life.—(*Ibid.* p. 142.)

How melancholy is it to travel, late and

fatigued, upon any ambitious project on a winter's night, and observe the lights of cottages, where all the unambitious people are warm and happy, or at rest in their beds.—(*Ibid.* p. 220.)

HERVEY.

The Moral of a Microscope.—[HERVEY, born 1714, died 1758],—You know the use of that solar microscope, and are able to inform me of its effects. You have seen the body of an insect accommodated to the surprising instrument. When in this situation, the animal was pricked by a very fine needle; your eye, your naked eye, just perceived the puncture; and discovered, perhaps, a *speck* of moisture oozing from the orifice. But in what manner were they represented by the magnifying instrument? (*Theron*): The puncture was widened into a frightful *gash*. The speck of moisture swelled into a copious stream; and flowed like a *torrent* from the gaping wound. An ox, under the sacrificing

knife, scarce looks more bulky or bleeds more largely. (*Aspasio*): Don't you apprehend my design? If *we*, short-sighted mortals, and almost blinded with self-love, if *we* cannot but be sensible of our faults—how flagrant must they appear, in what enormous magnitude, and with what aggravating circumstances, to an EYE perfectly pure and infinitely penetrating?—(*Dialogues*, t. i. 257).

BRETT.

The Holy Communion, what it is.—[BRETT, born 1667, died 1743].—He says, “My flesh is meat indeed, and my blood is drink indeed.” That flesh and blood of mine which I but now promised you that “I will give for the life of the world,” is, indeed, true life giving meat and drink. “He that eateth my flesh and drinketh my blood dwelleth in me and I in him.” He is in me as a member of my mystical body, and I in Him by imparting to Him of my life-giving Spirit. “As the living Father sent me, and I live by

the Father, so he that eateth me shall live by me." As the Father (see John v. 26) hath life in Himself which He received from no other, and has given to me His Son to have life in myself, so I will impart true life to him that feeds on me. "This is that bread which came down from heaven; not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever." The bread which I purpose to give you is true heavenly bread, not like that which was rained down in the wilderness, which though your fathers eat plentifully of it, yet they died in their sins; but this bread shall cleanse you from sin, and by the virtue of it those who feed upon it shall live for ever. "These things said He in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they heard this, said, This is an hard saying, who can bear it?" Who can believe that we must become cannibals and feed upon this man's flesh and blood? or without such feeding must be deprived of eternal life or happiness? "When Jesus knew in Himself

that His disciples murmured at it, He said unto them, Does this offend you?" Do you stumble at this? Does the faith you have pretended to have now fail you? "What and if ye shall see the Son of Man ascend up where He was before?" Will ye not then think the feeding on my flesh more incredible than you do now? For how can you feed upon it when it is here no more? Therefore, I will a little explain myself and tell you that, "It is the Spirit that quickeneth; the flesh profiteth nothing:" bare flesh and blood without life and spirit in them can quicken or give life to nothing. "The words that I speak unto you, they are spirit and they are life." The promises that I have made you concerning giving you my flesh and blood to eat and drink, if you had attended to them, might have satisfied you that I spake of such flesh and blood, as should have a quickening Spirit conveyed with them: for I plainly told you that, as "I live by the Father, so he that eateth me shall live by me." I will quicken or give him life by my Spirit, that Spirit by which

my body lives, and whose quickening or life-giving virtue I will impart to that material thing which I shall make my body and blood, when I give this natural body and blood of mine "for the life of the world," or the redemption of mankind. It is not Christ's doctrine that quickens and gives us life; but His Spirit, that Spirit which gave light to His own body, and which together with His body and blood, or something which He dignifies with that name, He has appointed to give us life. The body and blood then, or flesh and blood, which in this chapter He promised to give (saying, "My flesh which I will give") for our food which should nourish us unto eternal life, can be no other than that bread and wine which He gave when He instituted the Holy Eucharist or Lord's Supper, at which time He dignified them with the name and virtue of His body and blood. And so the holy and most ancient fathers (who lived nearest to the apostles' days, and, therefore, best understood the apostles' language and doctrine, consequently could best expound them) have

interpreted this passage, as appears from St. Ignatius particularly, who, being the disciple of John who wrote the Gospel where alone this discourse of our Saviour is recorded, is to be preferred to all other expositors; and he tells us that the Holy Eucharist is the medicine of immortality, our antidote that we should not die, but live for ever in Christ Jesus.—(*Scripture Account of the Holy Eucharist*, p. 113.)

DEAN COMBER.

Sacramental Bread and Wine.—[COMBER, born 1645, died 1699].—We do believe that every duly disposed communicant doth really receive the body and blood of Christ in and by these elements, but it is by faith and not by sense. If we receive them in the manner and to the end which Christ appointed, they give us a lively remembrance of His love and all-sufficient merit, and thereby invite our faith to embrace this crucified Redeemer, as the satisfaction for our sins; whereupon He

(who is most ready to close with penitent sinners) doth by this rite, of His own appointing, give Himself and the salutary benefits of His death unto such ; and, although the manner be mysterious, yet the advantages are real, and the effect more certain than if we eat or drank His natural flesh and blood. —(*Companion to the Temple*, 547).

JOHNSON THE WHIG.

The Christian's Victory over Misfortunes.—[JOHNSON, born 1688, died 1763.]—“ More than conquerors ! ” How can that be ? It is as if the apostle had said, “ We not only disarm and overcome them, but we bring them over to be of our party ; so that they fight for us and war on our side.” This is that which renders a Christian so highly victorious over the troubles of this life : he conquers their enmity and makes them his friends, which other conquerors, with all their power, are not able to do in their im-

perfect victories. They subdue the bodies, but they cannot win the heart and affections of their captives. So that good Christians are more than conquerors over all calamities; for they not only subdue them and take from them all power of hurting, but they likewise make friends of them, and reap considerable advantages by them, and are much the better for them. *It is good for me that I have been afflicted*, says David: he congratulates the troubles he had passed through, as the means of his spiritual benefit and improvement; *for before I was afflicted I went astray, but now have I kept thy commandments.*—(*Works*, fol. 1710, p. 468).

LESLIE.

Heresy not without its Uses.—[LESLIE, born about 1650, died 1722.]—But now that, from all the proofs of the certainty of the Revelation, we are come to fix in Christianity, our labour is not yet at an end; for here you see

multiplicity of sects and divisions, which our blessed Saviour foretold should come for the probation of the elect ; as some Canaanites were left in the land to teach the Israelites the art of war, lest, by too profound a peace, they might grow lazy and stupid, and become an easy prey to their enemies. So might Christianity be lost among us : if we had nothing to do, it would dwindle, and decay, and corrupt by degrees, as water stagnates by standing still ; but, when we are put to contend earnestly for the faith, it quickens our zeal, keeps us upon our guard, trims our lamp, and furbishes the sword of the Spirit, which might otherwise rust in its scabbard ; and it gives great opportunity to show us the wonderful providence and protection of God over His Church, in preserving her against a visibly unequal force. And in this contest, to some this high privilege is granted, in the behalf of Christ, not only to believe in Him, but also to suffer for His sake.—(*A Short and Easy Method with the Deists*, p. 19, Edit. 1838).

DODDRIDGE.

Transforming Power of the Gospel.—[DODDRIDGE, born 1702, died 1751.]—Moses saw the Shechinah, and it rendered his face resplendent, so that he covered it with a veil, the Jews not being able to bear the reflected light: we behold Christ, as in the glass of His word, and (as the reflection of a very *luminous* object from a mirror gilds the face on which the reverberated rays fall) our faces shine too; and we *veil* them not, but *diffuse* the lustre, which, as we discover more and more of His glories in the Gospel, is continually increasing.—(*The Family Expositor*, 2 Cor. iii. 18, note).

SEED.

Acknowledge a Fault.—[SEED, born —, died 1747.]—Be not ashamed to confess you

have been in the wrong. It is but owning what you need not be ashamed of—that you now have more sense than you had before to see your error—more humility to acknowledge it, and more grace to correct it. We double the greater part of our faults by the excuses which we make use of to justify them—excuses, which are a kind of patches when a rent is made ; far more unseemly and misbecoming than the rent itself.—(*Sermons*, i. p. 65).

Domestic Love and Union Enforced.—Goodness does not only communicate favours and kindnesses—it even in some measure communicates itself. Just as those, who have been long among the most fragrant objects, not only are delighted with the odour that breathes from them ; some of the very fragrancy cleaves to, and remains with them. They become fragrant themselves, by staying long among objects that are so.—(*Ibid.* p. 71).

Wisdom should be sought Early.—The

fire of a glowing imagination (the property of youth) may make folly look pleasing, and lend a beauty to objects which have none inherent in them; just as the sunbeams may paint a cloud, and diversify it with beautiful stains of light, however dark, unsubstantial, and empty in itself. But nothing can shine with undiminished lustre, but religion and knowledge, which are essentially and intrinsically bright.—(*Ibid.* 209).

OGDEN.

Against Calumny.—[OGDEN, born 1716, died 1778.]—Reputation, of all possessions, is the most valuable, next to a good conscience; to which, indeed, it of right belongs, and from which it naturally springs. The root lies out of reach of injury. Your innocence, by God's grace, no one can take from you, without your own consent: but the fruit of a fair reputation, so beautiful and fragrant, and in all respects so precious, this, alas!

hangs exposed to the assault of every passenger; the lowest, as he goes along, can fling a stone upwards, and laugh to see the prize fall, though he cannot gather it.

We have an account somewhere of a certain tribe of savages who are possessed of a persuasion, that, whenever they have slain a man, they are immediately endowed with all his good qualities; which they think are transfused from the soul of the dead into the person that has killed him. You will not wonder that murders are frequent in that country; and that it is very dangerous, for a man of merit, to be found unguarded among people of such principles.—(*Sermons*, t. ii. 254-5, Edit. 1788).

BISHOP NEWTON.

Good Effects of Conversation.—[NEWTON, born 1703, died 1782.]—Our reading will be of little use without conversation, and our conversation will be apt to run low without

reading. Reading trims the lamp, and conversation lights it: reading is the food of the mind, and conversation the exercise. And as all things are strengthened by exercise, so is the mind by conversation. There we shake off the dust and stiffness of a recluse, scholastic life: our opinions are confirmed or corrected by the good opinions of others: points are argued, doubts are resolved, difficulties cleared, directions given, and frequently hints started, which, if pursued, would lead to the most useful truths, like a vein of silver or gold that directs to a mine.—(*Works*, t. iii. p. 515.)

BISHOP HURD.

False Ideas of Prophecy.—[HURD, born 1719, died 1808.]—Judging for ourselves, and by the light of human investigation only, there might be some ground for supposing, that, if it should please God at any time to confer the gift of prophecy on His favoured

servants, they would be solely or chiefly commissioned to unfold the future fortunes of the most conspicuous states and kingdoms in the world ; that so divine a power would embrace, as its peculiar object, the counsels and enterprises, the successes and triumphs, of the most illustrious nations ; those especially which should rise to the summit of empire by generous plans of policy, and by the efforts of public virtue ; of *free States*, in a word, such as we know to have flourished in the happier ages of Greece, and such as we still contemplate with admiration in the vast and awful fabric of Consular Rome. This we might think a fit object for the prophetic spirit to present to us, as corresponding in some degree to the sublime character of a prophet ; and as most worthy, in our conceptions, of the divine attention and regard.

But how are we surprised to find that this astonishing power, the most signal gift of Heaven to mankind, hath, in its immediate application at least, been chiefly employed, and, as we are ready to express it, thrown

away on one single state, or rather family; inconsiderable in the extent of its power or territory; sequestered from the rest of the nations, and hardly known among them; with some mention, perhaps, of greater things, but incidentally touched, as it may seem, and as they chanced to have some connection with the interests of this sordid people.

Was this a stage on which it might be expected that the God of heaven would condescend to display the wonders of His prescience; when He kept aloof, as it were, from more august theatres, and would scarcely vouchsafe to have the skirts of His glory seen, by the nobler and more distinguished nations of the world? Such questions as these are sometimes asked: but they are surely asked by those, who consider the prophets as acting wholly on human views and motives, and not as over-ruled in all their predictions by the *Spirit of God*.—(*Works*, t. v. pp. 4-7. 1811.)

The Mystery of Prophecy not unreasonable.
—It was to be expected that prophecy would

not be one cloudless emanation of light and glory. If it be clear enough to serve the ends for which it was designed : if, through all its obscurities, we be able to trace the hand and intention of its divine Author, what more would we have ? How improvidently, indeed, do we ask more of that great Being, who, for the sake of the natural world, clothes *the heaven with blackness* (Isaiah l. 3); and, in equal mercy to the *moral* world, veils His nature and providence in *thick clouds*, and makes *darkness His pavilion* (Psalm xvii. 11.) —(*Works*, v. p. 70.)

BLAIR.

Good Temper a Characteristic of Christians.—[BLAIR, born 1718, died 1800.]—Passions are quick and strong emotions, which by degrees subside. Temper is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul. The one are like

the stream when it is swollen by the torrent, and ruffled by the winds ; the other resembles it, when running within its bed, with its natural velocity and force. The influence of temper is more silent and imperceptible than that of passion : it operates with less violence ; but, as its operation is constant, it produces effects no less considerable. It is evident, therefore, that it highly deserves to be considered in a religious view.

Many, indeed, are averse to behold it in this light : they place a good temper upon the same footing with a healthy constitution of body : they consider it as a natural felicity which some enjoy, but for the want of which others are not morally culpable, nor accountable to God ; and hence the opinion has sometimes prevailed, that a bad temper might be consistent with a state of grace. If this were true, it would overturn the whole doctrine of which the Gospel is full, that regeneration, or change of nature, is the essential characteristic of a Christian. It will readily be admitted that some, by the original frame of their minds, are more

favourably inclined than others, towards certain good dispositions and habits. But this affords no justification to those, who neglect to oppose the corruptions to which they are prone. Let no man imagine that the human heart is a soil, altogether unsusceptible of culture ; or that the worst temper may not, through the assistance of grace, be reformed by attention and discipline. Settled depravity of temper is always owing to our own indulgence.—(*Sermon on the Government of the Heart*, Proverbs iv. 23.)

GILPIN OF BOLDRE.

Observation of Scenery a Help to Prophetic Interpretation. — [GILPIN, born 1724, died 1804.]—The colouring of these mountains (in the Highlands) was very beautiful. It was an early hour ; the sun just rising had not strength to dissipate the blue mists which hung upon them ; but yet its faint radiance, here and there, tinged their broken points,

and shed an effusion of the softest and most delicate light. There is a passage in the prophet Joel, which I think nobly descriptive of such a scene as this. He is describing the day in which the Lord cometh to execute judgment:—"It is a day of darkness and gloominess, a day of clouds and thick darkness, as the *morning spread upon the mountains.*" The Bishop of London allows the morning to be the usual sense of the Hebrew word in this place; but, as the same word also signifies *gloom*, he rather prefers that word here, because the *morning*, he thinks, is an *incongruous idea*.

If the bishop had ever paid any attention to the effects of morning lights in a mountainous country, (which the prophet, who had always lived in such a country, probably did), he would not, perhaps, have taxed the vulgar translation of this passage with incongruity. By a very easy and elegant metonymy, the morning, which is the cause, may stand for the *brightened gloom*, which is the *effect*. If, on the other hand, we understand by the *morning* only a *gloom*, the sentiment gains

nothing.—(*Observations on Highlands of Scotland*, t. ii. 18).

BISHOP WATSON.

The World a Machine in God's Hand.—[WATSON, born 1737, died 1816.]—We are perfectly ignorant how the sun was formed, how the planets were projected at the creation, how they are still retained in their orbits by the power of gravity; but we admit, notwithstanding, that the sun was formed, that the planets were then projected, and that they are still retained in their orbits. The machine of the universe is in the hand of God. He can stop the motion of any part, or of the whole of it, with less trouble, and less danger of injuring it, than you can stop your watch.—(*Apology for the Bible*, p. 47).

JONES OF NAYLAND.

Figurative Language of Holy Scripture Explained.—[JONES, born 1726, died 1809.]

—To one or other of these five heads, the spiritual language of the Scripture may be reduced, and from them the matter of it is borrowed: 1. From the images of nature, or visible things, as representations of things invisible. 2. From the institutions of the law, as prefiguring the things of the Gospel. 3. From the persons of the prophets, as types of the great Prophet and Saviour that was to come. 4. From the history of the Church of Israel, as an ensample to the Christian world. 5. From the miraculous acts of Moses, Christ, and others, as signs of the saving power of God towards the souls of men. All these things compose the figurative language of the Bible; and that interpretation which opens and applies them to the objects of faith, is called a spiritual interpretation; as being agreeable to that testimony of Jesus which is the spirit of pro-

pheey.—(*On the Figurative Language of the Holy Scripture, Lecture ii.*)

ADAMS.

Religious Use of Excited Feelings.—ADAMS, born 1707, died 1789.]—"August 13th, 1765. I had for many hours a strong, lightsome, and overpowering sense of joy, without any preceding cause of reading, thought, meditation, or action of any kind, to be the ground of it; but found myself all on a sudden drawn to God, laid at the Redeemer's feet in faith, admiration, and thankfulness, desiring to be led by the Spirit; and making professions of love and obedience. I know such comforts are not to be lived upon, nor are proofs of a high state of spirituality. Supposing them to be real influxes of the Spirit, they are to be considered as calls to greater sincerity, circumspection, and faithfulness, if not forerunners of trials and sufferings.—(*Private Thoughts, e. i.*)

AMBROSE SERLE.

On the Disposal of Property.—[SERLE, born 1742, died 1812.]—There are those who make arbitrary or capricious bestowments, slighting the rules of God's word, the proverbial claims of nature, and those reasonable human prescriptions which are founded upon them, and which none but very strong causes, such as the wickedness, idiocy, or certain misapplications of the parties expectant, can properly set aside. Such seem to forget, that being only stewards, and not absolute proprietors, they are as accountable for the disposal of their temporal goods, as for the acquisition of them. Others are exceedingly liberal in bequests to public or private charities, who could spare little or nothing during their own life, or, in other words, from themselves. These pompous bestowments are but too often "the painted sepulchres of alms," raised up by covetousness for a worthless glory; and if there be living and lawful heirs, or unexceptionable

kindred, the whole is done at their expense, not the testator's, who has presumed to misapply what he could no longer grasp, and what therefore could be no longer his own, and to rob his friends for the sound of a name, which, in such a case, had been less disgraced if entirely forgotten.

If a Christian should set the Lord ALWAYS before him, he is especially called to recollect His presence in a business where he may be said to be acting after his death, and to be affecting very materially the future actions and interests of others. When his will is in force, he himself is at the bar of God, and accounting for its principle and effects. He should therefore renounce all humours, and, in the most solemn frame of a religious mind, ask himself:—"Suppose I were standing before the Divine Majesty, would I devise what He committed to my charge, exactly as I have now devised it?" The answer of a good conscience, and of a sound mind, will generally exclude all foolish or perverse partialities, and determine what is honourable for the Christian, and right for

those he leaves behind him.—(*The Christian Remembrancer*, Part iii. c. xviii.)

ROBERT HALL.

Time Spent in Religious Exercises never Lost.—[HALL, born 1764, died 1831.]—What may seem a loss of time will be more than compensated by that spirit of order and regularity, which the stated observance of this duty tends to produce. It will serve as an edge and border, to keep the web of life from unravelling.—(*Works* v. 260).

True Excellence always a Conqueror.—Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints, and with a softened

effulgence, the luminary which they cannot hide.—(*Miscellaneous Works*, 135).

Against Excessive Love of Novel Reading.

—There are kinds of distress founded on the passions, which, if not applauded, are at least admired in their excess, as implying a peculiar refinement of sensibility in the mind of the sufferer. Embellished by taste, and wrought by the magic of genius into innumerable forms, they turn grief into a luxury, and draw from the eyes of millions delicious tears. Nor can I reckon it among the improvements of the present age, that, by the multiplication of works of fiction, the attention is diverted from scenes of real to those of imaginary distress ; from the distress which demands relief, to that which admits of embellishment ; in consequence of which the understanding is enervated, the head is corrupted, and those feelings which were designed to stimulate to active benevolence are employed in nourishing a sickly sensibility.—(*Ibid.* 322).

Doing, not Feeling, the Measure of Piety.—The sight of a penitent on his knees is a spectacle which moves heaven; and the compassionate Redeemer, who, when He beheld Saul in that situation, exclaimed, “Behold, he prayeth,” will not be slow or reluctant to strengthen you by His might, and console you by His Spirit. When *a new and living way* is opened *into the holiest of all* by the blood of Jesus, not to avail ourselves of it—not to arise and go to our Father, but to prefer remaining at a guilty distance, encompassed with famine, to the rich and everlasting provisions of His house, will be a source of insupportable anguish when we shall see Abraham, Isaac, and Jacob enter into the kingdom of God, and ourselves shut out. It is impossible too often to inculcate the momentous truth, that the character is not formed by passive impressions, but by voluntary actions; and that we shall be judged hereafter, not by what we have felt, but by what we have done.—(*Ibid.* 419).

S. T. COLERIDGE.

Always look Upward.—[COLERIDGE, born 1772, died 1834].—All lower natures find their highest good in semblances and seekings of that which is higher and better. All things strive to ascend; and ascend in their striving. And shall man alone stoop? Shall his pursuits and desires, the reflections of his inward life, be like the reflected image of a tree on the edge of a pool, that grows downward, and seeks a mock heaven in the unstable element beneath it, in neighbourhood with the slim water-weeds and oozy bottom-grass, that are yet better than itself and more noble, in as far as substances that appear as shadows, are preferable to shadows mistaken for substances? No! it must be a higher good to make you happy. While you labour for anything below your proper humanity, you seek a happy life in the region of death.—(*Aids to Reflection*, p. 112; edit. 1825).

JOHN FOSTER.

Power of Bad Habit.—[FOSTER, born 1770, died 1843].—I know from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation, induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle *restored* can become as firm as one that has never been moved. It is as in the case of the *mound* of a reservoir: if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that, if it give way again, it will be in *that place*.—(*Life and Correspondence*, t. i. p. 168).

Spring and its Moral Analogies.—Amidst the glowing life of the vernal season, there are languor, and sickness, and infirm old age, and death! While nature smiles, there are many pale faces that do *not*. Sometimes you have met, slowly pacing the green mea-

dow or the garden, a figure emaciated by illness, and feeble with age; and were the more forcibly struck by the spectacle as seen amidst a luxuriance of life. For a moment, you have felt as if all the living beauty faded or receded from around, in the shock of the contrast. You may have gone into a house beset with roses and all the pride of spring, to see a person lingering and sinking in the last feebleness of mortality. You may have seen a funeral train passing through a flowery avenue. And the ground which is the depository of the dead, bears, not the less for that, its share of the beauty of spring.—(*Lectures*, t. i. p. 141).

A Summer Thought.—One has looked sometimes on the flowers of a meadow, which the mower's scythe was to invade the next day; perfect life and beauty as yet; but to the mind they have seemed already fading, through anticipation.—(*Ibid.* 258).

Autumn Warnings.—Those who are ranked as the middle-aged have much that speaks to

them in a serious voice. Let them think what they feel to be gone—freshness of life; vernal prime; overflowing spirits; elastic, bounding vigour; insuppressible activity; quick, ever-varying emotion; delightful unfolding of the faculties; the sense of more and more power both of body and spirit; the prospect as if life were *entire* before them; and all overspread with brightness and fair colours.—(*Ibid.* p. 259).

Winter.—Recall to your imagination what you so lately beheld and admired. All vanished like a dream!—gone into air, into the dust, and into dead masses! It is amazing to think what an infinity of pleasing objects have perished; so soon perished and gone! Just as yesterday the fair profusion was *here*; *now* it is no more to us than the earliest beauty of Eden. It is gone, and for ever gone! never to be that beauty again—that is, identically. The change is as if some celestial countenance had for a while beamed in smiles on the earth, but were now averted to some other world; and then the earth had

no power to retain the glory and beauty: they disowned and left it; and left us on the bare ground over which the vision of enchantment had been spread.—(*Ibid.* p. 284).

POSTSCRIPT.

THE following letter of JEREMY TAYLOR forms a becoming conclusion to this volume. It is one of the most admirable "Aids to Reflection," which even the writer of it has bequeathed to a troubled, restless, and polemical generation. The letter is not found in any edition of Taylor's works, and is now reprinted from the *Gentleman's Magazine* for May, 1841. It is taken from the following work: "An Apology for the Discipline of the ancient Church, intended especially for that of our Mother, the Church of England, in Answer to the Admonitory Letter lately published. *Τῆς ἀμαθίας θάρσος ἔστι τ' ἔκγονον. Ναζιανζ.* Ephraim feedes on winde. —Hosea, xii. 1. By William Nicholson, Archdeacon of Brecon." 1659, 4to.

"SIR—I thank you for the favour you did me in imparting these papers to me,

composed by our learned friend in defence of the ecclesiastical government under which the Church of God hath lived, ever since it was established by the preachings apostolical. I see and love his zeale and honour his learning ; but am most pleased with his method and order of argument. For having prosperously defended and illustrated the doctrine of the Church of England, in his material and grave discourses upon the Church Catechism, he does, to very good purpose, proceed to defend her government ; that, as it already appears that her doctrine is catholicke, so it may be demonstrated that the government of the Church of England is no other than that of the Catholicke Apostolic Church ; she, by the same way, being truly Christian, and a society of Christians, by which all Christendom were put into life and society—that is, become collective and united bodies or Churches ; and, indeed, they are both of them very weighty and material considerations : for more things are necessary for the being of a Church than to the being Christian. First, the apostles

preached Jesus Christ, and Him crucified, and every day winning souls to Christ, did adopt them into His body, and joined them to that Head, and there they had life and nourishment ; but, until their multitudes were much increased, they were no body politick : they were so many single persons, till the apostles, according to their places of abode, gathered them under one pastor, and they grew into communion, and were fastened to one another by the *masters of assemblies*. This government, with the alteration only of some unconcerning circumstances, hath continued in the Church of God ; and the Church of England was baptized by it at the same time it was baptized into the faith of Christ. Only of late some endeavours have been to rifle this government, and to dissolve her being a body politick, and almost reduced her only to the being Christian : which, because also it seemed to be in some danger, *being* and *unity* having so near relation to each other, I suppose it very advisedly done of him first to do what he thought fit for the securing the doctrine,

and then by the method apostolical, proceeding to the immuring of that doctrine by the walls and towers of government; and I find he hath done it well. His arguments are grave and close; not florid, but pressing; his observations choice; his *πάρεργα* and little by-discourses pleasant and full of instruction: his refutations sharp and true; his returns pertinent, and nothing trifling but his adversary, who, because he speaks but weak things, ministers not occasions worthy enough for this learned man to do his best. But he hath made supply (I perceive), and by taking little occasions by the hand, he hath advanced them to opportunities of handsome discoursings, and to my sense hath to better, more full, and excellent purposes than any man before him, confuted the new fashion of congregational and gathered Churches, which must now needs appear to be nothing but a drawing schisme into countenance and method, and giving a warrantry to partialities. It is a direct crumbling of the Church into minimits and little principles of being, just as if the world

were dissolved into *Democritus*, his dream of atoms, and *minima naturalia*. Every man loves government well enough; but few of the meaner sort love their governors, especially if they think themselves wise enough to govern, for then they are too wise to be governed. Now, this independent or congregational way seems to me the finest *compendium* of humouring and pleasing all these little fellows that love not, that endure not, to be subject to their betters; for by this means a little kingdom and a royal priesthood is provided for every one of them—a kingdom of *Yvetot*—and some had rather be chief, but in a garden of cucumbers, and govern but ten or twenty absolutely (so they do) than be the fifth or twentieth man in a *classis*, or inconsiderable under the apostolical and long-experienced government by those superiors which Christ by Himself, and by His Spirit, and by His blessing, and by His providence, and by the favour of princes, hath made firm as heaven and earth, never to be dissolved until the divine fabric of the house of God itself be shaken. I pray give

my service to the good man, and I do heartily thank him for my share of the book, by which I have already had some pleasure and some profit, and hope for more, when my little affairs will give me leave strictly to peruse every unobserved page of it. When I only heard of it, I was confident he would do it very well; and now I see it is so very well done, and in that grave judicious manner, if you had not told me, I should have been confident it had been his. *Vox hominem sonat*. I pray God that he may find encouragement according to the merit of his labours, and acceptance according to his good intention, and that his book may not receive its estimate according to the cheap and vast numbers of others, but according to its own weight. The strength that was put to this would have resisted a stronger adversary, but it could not readily have supported a worthier cause: and, because I believe it was done with as much charity as learning, I hope it will have the blessing of God, and the Church, and the prayers of all good men. I only have this to add further. I wish that

this worthy man would enter into no more warre but against the open enemies of mankind ; that he would dispute for nothing but the known religion of Jesus Christ ; that he would contend for no interests but the known concessments of the Spirit, in the matter of good life, which is the life of religion ; and my reason is, not only because I find that he calls his adversary *brother*, and it is not so good that *brothers should contend*, but because men are wearied with disputes ; and the errors of this, or any age, after the first batteries and onsets of the Church, are commonly best confuted by the plain teaching of positive truths, and the good lives and by the wise governments of our superiors. And after all, I believe that, though he does manage this contest prudently and modestly, yet the spiritual warre against direct impiety he would manage much more dexterously, and prosperously ; and for his auxiliaries, he would be more confident of the direct and proper aides of the Spirit of God. This is very well, and he will, I doubt not, still do better when a more convincing argument is managed by

so excellent a hand. Sir, be pleased, when the book is printed (in case you think it fit, and that it be approved by authority), to send me a copy of it unto the farre distant place of my retirement, that I may be recreated with the worthiest productions of my friend; for it will be instruction and refreshment, too, to your very loving friend and brother,

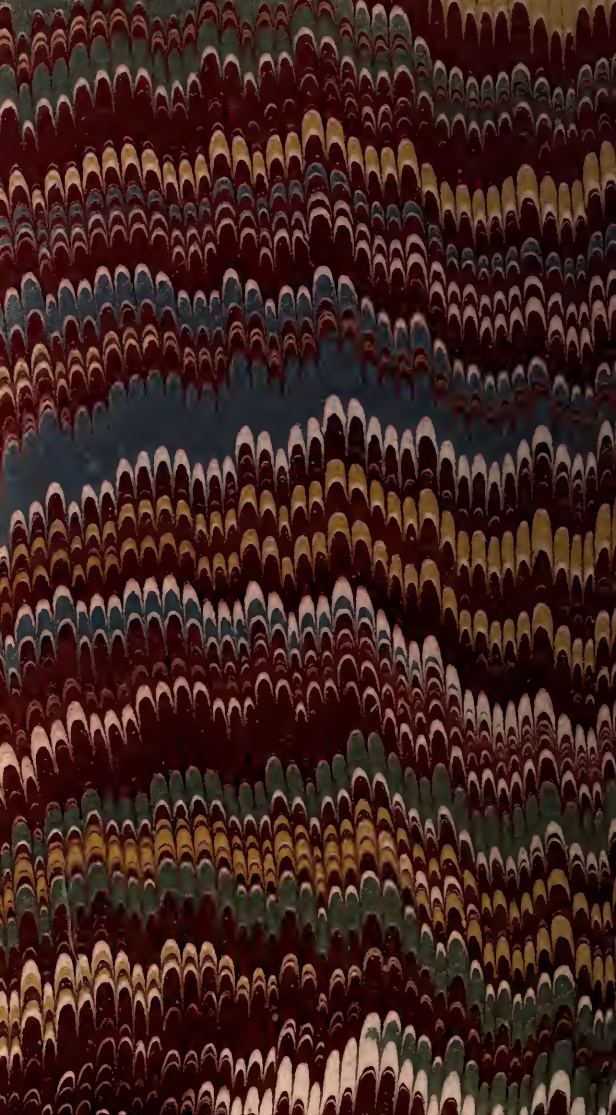
J. T.

CORRECTION.

P. 96, Owen Felltham, born ———, died 1688.

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